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RELIGIOUS MISCELLANY.

For the Register and Observer.

'THE GOOD MAN.'

[Extracts from a Sermon preached by Rev. F. A. Whitney before the Second Unitarian Society in Springfield, Mass., on the day of National Fast, from the text, 'He was a good man.']

* * * * There is still another aspect in which to view this occasion of national worship. It is a wide-spread tribute to human worth. We come to meditate upon the ways of God and be instructed by his holy Providence, while at the same time the occasion demands that we bring our garland for the worthy dead. He, our Chief, whose sudden departure calls forth these solemnities, has the highest claims on our grateful remembrance. In the fitting words of the text, 'He was a good man.' Few are found slow to admit this, whatever judgment they may pass upon his views of civil policy, or upon his fitness for the high office to which the almost unanimous voice of this great People carried him up. I have no wish to conceal the fact that his elevation was opposed. I will believe that notwithstanding the unprecedented popular enthusiasm with which his accession was hailed, wise and good men *conscientiously* withheld from him their support. In their minds he was identified with a party. In their regard, he stood for civil measures to which their assent could not be given. It was hard to separate him as the 'good man,' from views and measures they did not count good. Fully to do this will still be hard for a time to come. Of these views and measures it is neither for this occasion nor for the pulpit to speak. But to what was excellent in the character of our Ruler—to his active and useful life—it is fit that we this day revert. Thus I apprehend will the purposes of God's providence be best answered in our hearts. His voice of instruction and admonition falls in chastened and more impressive tones when borne upon our ears from the grave of 'the good man.' * * * *

* * * I have traced the leading incidents in the life of our departed President, so far as they have passed into history. The general features of his character have therein has been incidentally portrayed. That character been so long before the world,—the tongue and the pen of the eloquent have with the few past weeks been so busy in its delineation, that this day, happily, since so the field is gleaned, we need not be told of it much. It was beautiful for its simplicity, consistency and integrity. Pure hands, an honest heart mindful of God and man, and a mind well stored with the treasures of learning and with the rich acquisitions of a long and varied experience, made it what it was. His character had passed unbesmeared through the fiery trial of lucrative station. The gain of office had not enriched him; the *temptations* of entrusted power had not made *him* the usurper. From the life of no *other* public servant of our own, or of any country have I derived a stronger impression of conscientious adherence to what in its subject was deemed duty. He was faithful to that long line of trusts we have surveyed,—just in all things and to all. With the physical bravery which so qualified him for the able warrior and general, he united that nobler moral courage which always dares to do right. From the stores of an unwonted benevolence, he drew for all within his fellowship. With a careful regard for the laws and constitution of his land, he seemed no less mindful of the laws of God, written above human statutes and ordinances. The great principles of that religion, which always he reverenced and in whose hope he died, were not unworthily illustrated in his character and life.

For all this we come back to the simple words of the text and pronounce him the 'good man.' For this, was he beloved by his countrymen,—they have shown how well. For this was he great in the sight of God, as many are not whom the world calls great. For this, shall his name live, since true worth and self-sacrificing service fail not, sooner or later, of their reward even here below. It is a pleasant reflection that after all the prejudice and censure with which in this free land our public men so seldom fail to be assailed, justice is at length rendered them from an impartial generation for every honest purpose, for all of enduring merit. So the tide of the ages shall sweep from the memory of him, who has now gone to his rest, all that was temporary and adventitious in his public career. The defence of this measure, or that, the approval or the censure of this, or that line of policy, which is only for the day, shall no longer be magnified. But over all, the true and honest heart shall reign and shine. So his peaceful grave at the West, in the soil he did so much to redeem, and with the generous affections of whose people his own were so woven, shall tell the true record of his life. Of a life it shall speak, not, surely, without the imperfections that adhere to humanity, but still the life of the 'good man' who loved God and his race. The life that bore worthy service for his country, and closed, amidst dawning glories, in manifestations most solemn and impressive of the Providence of God.

Yet stay we a moment longer by that grave to regard its salutary lessons. So striking in itself is the providence which calls us this day together, that words, however fitly chosen, seem all too poor to set forth its monitions. So sudden has been the transition from festivity and high hopes, to mourning and bereavement, from a palace-life, to the common grave, that the event is made, itself, a most eloquent teacher. It becomes us, the frail creatures of God, who see and know so little of his works and ways, to bow humbly in our blindness before his unsearchable wisdom, and, 'while his judgments are in the earth, to learn righteousness.' Most impressively are we admonished by these his dealings of the uncertainty of human life. That truth which so we disregard amidst the pursuits and pleasures, the noise and strife of the world, has been now proclaimed, as from a trumpet-voice, through our land. The vanity of earthly greatness, too; the worthlessness of power and station to give us security against life's common ills; the impotence of state in the struggle with death, how have they been manifested before the eyes of our people! And how, moreover, have we been reminded of the importance of a good life, of a heart, right towards God and man, not only to be our crown of rejoicing beyond the grave, but to seal up in the hearts of others the memory we leave behind.

Let us hope that the good influences which are flowing wide from this event may not be lost upon our nation. Should not the violence of party be stayed by such a visitation of death, who knows no distinction, but is fast summoning us all, rulers and people, to our final account? Should not worthier aims possess the hearts of our public men than the cravings of worldly ambition, the eager strivings for a place, when thus it may be taken but in the way to the grave? Should we not all, as brethren, as the true lovers of our land, in the spirit of mutual kindness, forbearance and forgiveness, go our way on life, each doing, as in his sphere he may, for the welfare of his country, and meanwhile making Christian preparation to join, hereafter, the goodly company of her departed Patriots? Friends let it be so! And then not in vain shall he, whose loss we mourn, have thus suddenly exchanged the chair of State for the rest of the grave. So not untimely shall have been his death in that hour of brilliant promise and expectation, but for *us*, as for himself, all seasonable and good. So shall we not in vain have turned aside this day from our wonted occupations to join in a Nation's worship, nor unto God shall we have rendered an unacceptable Fast. But He, the Father of us all, shall be glorified, and our land and our souls shall be saved.

THE INFLUENCE OF INDIVIDUALS.

Let every one do what he can; let him seek with humbleness of mind, and with a pure love of truth; and if he has found its living image, let him guard it, with fidelity and gratitude, within his heart. Let every one also defend what he recognizes as the inmost need of his life and the salvation of humanity, with decision and firmness, even to his last breath. But let no one suppose that he is essential to the victory of truth, let no one boast of his own person. No individual is of so much consequence, that the truth can be brought to recognition by none but himself; Divine providence always finds its instruments, whether these individuals or others. Men have died, on whom thousands looked, as the champions of truth and right; a chasm seemed made in humanity, and the spirit itself to go down to the grave; the waves of time broke over them, but truth was not buried in the stream, her spirit continued to hover over the waters. Least of all, does truth need force; she is not in alliance with the sword. She cannot be obtained for this. The mightiest powers of earth are shattered; thrones sink and states fall; but truth falls not and dies not; she has a guardian sovereign, whose sceptre is never broken. Amid the ruins of all earthly things, she pursues unseen her silent path, but known and felt by the souls which thirst for her. As such truth, which has stood fast and still stands fast, in all changes of persons, of systems, and of kingdoms, Christianity has maintained its ground in the history of the world. The undying spirit of the Gospel has broken through centuries, and has always raised up its own defenders. The Apostles, the great teachers of the Church, the Reformers, have passed into the grave; but their spirit is revived in a thousand others, and transmitted, in its vital power, from generation to generation. Doubts threaten to undermine Christianity; human wisdom would suppress it; narrow-minded dogmatism slay it; a service of ceremony degrade it to a religion of sense. Not only much has threatened it, much also has injured it; but we ought not to be anxious on that account. Christian truth yet hovers, in unapproachable loftiness and purity, over the endeavors of men. God is with it, and the human soul needs it. When we should the least believe it, it revives and grows young again, like the eagle; while the old forms die out, new creations of the spirit appear, and the Ancient and Everlasting is again presented in the freshness and beauty of renovated youth.

CUSTOM.

There was once a good being who went by the name of Custom, and made it a title of honor. He was the son of Right Reason, and the brother of True Religion, and as such you cannot mistake his father. During the reign of Reason and Religion, his interest with mankind greatly strengthened the hands of that government. Whether he is dead, or to what distant part of the universe he is banished, we cannot tell, we hear no more of him.

Very different is the pedigree, as well as disposition, of him who is now on the throne. He is the incestuous offspring of Pride, and his bastard daughter, Culpable Emulation. The head of the whole family is spoken of, Gen. iii. He was nursed at a vast expense by Vanity and Folly in that court, where the mint of fashion is kept. He arrived to his present height of power by successfully inculcating two short maxims. Do as others do; follow the many, and of those, especially the great. Wealth is his element, but he can subsist in poverty. As Wisdom or Piety approach him, he shrinks and dwindles into almost nothing. When Pride, Imagination, and Wealth only are with him, his size and strength increase to such a degree, that he can turn and tumble the whole world, which way he pleases, with as much ease as a little ball. Although he is exceedingly starched and stiffened up to forms, and, when it makes for his purpose, pleads antiquity as decisive in all things; yet he is perpetually contriving new fashions and ceremonies; and is said to be the inventor of innumerable arts, such as fraud, lying, oppressing, thieving, robbing, and of one science, which consists in the discovery and inforcement of a new necessity, the necessity of unnecessary, useless, and pernicious things. Others say, it was the God of this world who revealed these inventions to him, and ordered him to institute them as a sort of mock sacraments for the more effectually urging on the minds of mankind his two goodly maxims already mentioned.

This is but a very imperfect account of that usurper and his practice, to whom this world bows, as to its second God; that seducer of individuals; that corrupter of magistrates; that prostitutor of legislators; that overturner of states; that destroyer of kingdoms; that oppressor, and at the same time, mocker of mankind; that waster of this world, and peopler of hell.

To a sound understanding, to know and abhor him; and to a manly resolution, to abhor and utterly renounce him, is but one and the same thing. There is no power which it is so slavish to submit to, as that of Custom, because whosoever blindly resigns himself to it, resigns, at the same time, all right to choose for, and act of himself. He puts himself under the direction of a thousand guides at once, all leading different ways in the dark, and each to some unhappy end, in a path so foul, so craggy, so full of pitfalls, that the road which is above to the wise, though narrow, is not half so troublesome as this which leads downward; yes, downward, for notwitstanding that it is the path of pride, and crowded with great ones, it is not the path of true honor, unless it is honorable to have neither will nor choice of one's own, but to be hedged into one track, and either led by the knaves before, or driven by the fools behind, like other beasts of burden; proud, however, to shake the fringes and tinkle the bells, though a groan now and then at the weight of the load makes the base of the concert.

Do as others do, and be not singular, saith Custom. Go with the stream, saith the world, that is, do good or evil, go to heaven or hell, with the multitude.

But Christ tells you which way the multitude is going; and the spirit saith, 'follow not after a multitude to do evil. Be not conformed to this world; but be changed, be transformed in the renewing of your mind;' if you mean to 'prove what that good, and acceptable, and perfect will of God is,' which he hath declared, as the rule of your behavior now, and the measure of his love to you hereafter. Whatsoever is good and fit to be done, that do with all your might, though no mortal does it but yourself. Whatsoever is foolish or wicked, avoid as you would eternal misery, though all mankind joined in the practice of it.

They are the best Christians who are more careful to reform themselves than to censure others.

PRACTICAL REMARKS ADDRESSED TO YOUNG MEN, BY LANT CARPENTER, LL. D.

1. Shun, as much as practicable, the company of those whose words or actions are inconsistent with that purity of mind which the Gospel inculcates, and which it is your highest wisdom to cultivate. In choosing your situations for life, let it be your object to keep clear of those which will inevitably lead you into temptation. If with all your care and caution, you are exposed to the influence of evil example, if you are obliged sometimes to hear or see what has a tendency to call up wrong feelings in the mind, earnestly endeavor to connect with it feelings of disapprobation,—never suffer yourselves to approve what you know that God forbids,—and strive to divert the current of thought and feeling from that channel into which they have unintentionally been led. For this purpose, then,

2. Endeavor to find full and useful, or at least innocent, employment for your time and thoughts. Think nothing innocent which diminishes your power over your own minds, which leads you to seek for gratification rather than improvement. Devote yourselves to the full discharge of the duties of your station: let your amusements be active and cheerful, but innocent: and let your leisure time be, as much as practicable, employed in cultivating those branches of knowledge which will furnish a useful occupation for your thoughts, and at the same time expand the powers of your minds. Every hour spent in such pursuits (where higher duties do not demand it,) is an hour well spent; not only as they cultivate and improve the mind, but as they prevent, for the time, the introduction of wrong thoughts and feelings, and give the mind an habitual bent to those which refine it, and which, while they oppose and check impure desires and affections, claim an alliance with and cherish those which will accompany to heaven.

3. Cultivate a high sense of your duties to others. Remember that you are placed here not for your own welfare merely, but to contribute all you can to the welfare of others. With this view let every feeling be checked that prompts to conduct which will narrow, perhaps altogether destroy your powers of usefulness, which will necessarily prevent the due fulfilment of social duty, and perhaps lead others to depart, even more widely than yourselves, from the course which prudence and benevolence and piety all direct as necessary for your well being. Think, too, what you owe to those who for a long succession of years have been your guardians; who have cared for you when you could not care for yourselves; who, to fulfil their duties to you, have gone through numberless anxieties and privations, and experienced many painful days and sleepless nights; and who have labored to instil those principles and to give that regulation which direct the heart to God and duty, and which, carefully cultivated by yourselves, will make you useful, respectable, and happy. Let it be your earnest determination, that your conduct shall not wound those to whom under Providence you owe every thing.

4. Cultivate, by all the mean in your power, and particularly by sincere obedience, the feelings of conscience and habitual submission to its dictates. Judge of their correctness by a diligent attention to the precepts of the Gospel, and by the holy example of Jesus. Think how he would have acted in your situation, and aim to imbibe some portion of his heavenly spirit. Arm your internal monitor with the sanctions which Jesus revealed; and let the hopes and fears of eternity be called in to support its authority.—Never tamper with your conscience yourselves, nor listen to those who would do so, by making you view with less disapprobation what you know to be wrong, and diminishing your ready and lively approbation of what you know to be right. Bear in mind that you may tamper with your conscience till you make it speak what language you please, for a time at least. Habitually obey its warning voice, and it will preserve you amidst the discordant emotions which would endanger your spiritual well-being, and will safely guide you through the intricacies of life in the paths of holiness. Above all, and to support all,

5. By habitual exercise—by constant, serious, thoughtful attendance on the public duties of religion, and on those of the families in which you reside, and especially by your own devotions in private—cultivate those devout affections which will bring the thoughts of God to regulate your hearts and your lives. Seek for his aid and blessing, by the morning and evening offering of prayer; and cherish the sense of God in your souls.—Whether the idea occur or not to your minds, it is indisputably true, that you are always, and in all situations, under the inspection of that great Being who searcheth the heart. Let this thought be blended as much as possible with all your motives: and often make a direct reference of them to him. Frequently put to yourselves the question, Are they such as He approves? am I indulging trains of thought and feeling which check such as the thoughts of God inspire? or can I consistently unite with them those thoughts, and cheerfully think of His constant presence?—'Harbor not a thought or a feeling, indulge not a desire, which you would be ashamed to own to a respected friend,' has often been the advice of virtuous prudence. Religion extends the admonition, and tells you, that there is an eye which seeth when no human eye seeth, which discerneth the recesses of the heart. In His presence we live: it is His approbation which must make us happy. Let His will then be our guide, and in all things let us follow whithersoever it leadeth here, for it will finally lead us to heaven.

EXTERNALS *vs.* INTERNALS.

It is wrong to reprehend, as we often do, those men who are proud of their wealth, their rank, or their parentage. Standing at their point of view, their judgments are right and sound. They compare wealth with wealth, and theirs is greater; rank with rank, and theirs is higher; parentage with parentage, and theirs is more illustrious. Their misfortune and error consist in having so mean a standard. If they were able to conceive that intelligence is better than money, they would be ashamed of a pride founded on money; if they were able to conceive how much nobler high character is than high rank, they would strive almost to conceal the latter, lest it should detract from their admiration of the former; if they only knew how infinitely superior good deeds are to what is called good parentage, they would wholly forget the latter in their reverence for the former. If they could look beyond accidents and circumstances,—if they had souls, all their notions would be reversed. But from their point of view, their judgments are quite sound; and if they have not soul enough to elevate themselves above that point, we ought not to stifle one thrill of their pleasure; for if deprived of these sources, no enjoyments would be left to them. They are like the poor toad who thinks his wide mouth and yellow underdress are beautiful, because no ideality ever supplied him with the conception of any thing more beautiful. When we see a young man, therefore, proud of what his barber, his tailor, and his groom have done for himself and his horse, we would not disturb his self-complacency; for how miserable and empty must his life be, if he had no pleasures but those which come from knowledge, worth, energy, and talent! When we see a young lady in the streets, who sways, right and left, obedient to the waving plumes upon her bonnet, we are reminded that, by the law of gravitation, the lighter substance should move in obedience to the weightier. It is instructive to see the contrast between the motions, when the lady commands the dress, and when the dress commands the lady. A dignified, matronly woman, always moves equably and unpretendingly, self-balanced by the specific gravity of worth and talent,—as a deeply-freighted ship sails steadily, while an empty one bobs and waddles with every whiff of wind.

THOUGHT AND ACTION.

True thoughts are given that they may be imbodied in action. Hence, when persons see what is right, and what ought to be done, without moving one step to do it, it is proof of great mental weakness and imbecility. There is a class of persons who seem to have no recognition of what is right and true; they spend a life in the midst of wrong, without noticing it, or regretting it; without one prayer or effort for a better condition of things;—these are *bad* persons. There is another class who love to contemplate ideal, imaginary suffering; they can sigh and weep over the fictitious distresses of a novel, and are rejoiced when poetic justice is executed upon the offenders; but they will not wet a foot or lift a hand to relieve positive pain, in the next street, or at the next door. They would be very glad to have an angel come down and quench the burning tortures of a poor widow, or shelter and feed her houseless, homeless, famishing children; but, as for foregoing any accustomed call or luxury,—as for staying away from a ball, a theatre, or a ride, for any such purpose, *it is inconvenient;*—these are *moral imbeciles*. But there are those whose sympathies for others' pains are quick as consciousness of their own; who feel a personal exemption from suffering when others are relieved, and to whose ear the song of the captive ransomed from guilt is sweeter than the chorus of the world, in praise of themselves;—these are *godlike*.

ST. MATTHEW, VII. 12.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

This is one of the golden rules given us by Christ. It is a rule easy to be remembered, as well as to be understood, and it is applicable to a thousand cases. It comprehends, indeed, when taken in its most extensive sense, our whole duty to our neighbor. The law of the Jews consisted of two parts, the one regarding God; the other, man. Duty to God is taught in the four first of the ten commandments; and duty to our neighbor, in all the following ones. 'On these two commandments,' says Christ, in another place, 'hang all the law and the prophets.' And here He says, 'For *this* is the law and the prophets.' The duty of man to his neighbor, was the whole subject now under consideration. Let us proceed to explain the rule. 'Whatsoever ye would that men should do unto you do ye even so unto them.' The same rule is expressed in another place thus: 'Thou shalt love thy neighbor as thyself.' Inordinate self-love is the great source of injustice. How universally does this prevail! Who does not prefer his own interest, his own pleasure, his own honor, to that of other men? When a man has these principles of inordinate self-love reigning in him, he will, of necessity, act unjustly, not in one instance, but in ten thousand: not in matters of property only; but in questions of every kind between him and his neighbor. And while he commits all this wrong, he will be ignorant of it; for self-love blinds the eyes: it makes that to seem just, which is utterly unjust; and it makes many an act which is no more than equitable, appear to be a deed of exalted virtue and generosity.

How important is it, then, to possess a principle of equity for the heart, and not merely a code of rules for the external conduct. 'Thou shalt love thy neighbor as thyself.' This is the great principle of Christian morality. Let us love our neighbor as ourselves; and, then, we shall feel for him as for ourselves; then, we shall do to others, as we would they should do to us. Indeed, he, who does generally to others, as he would that others should do to him, can hardly fail to love them as himself; for love is the only principle which can secure so high a practice.

'Whatsoever ye would that men should do unto you, do ye even so unto them.' Put yourself, then, in the place of your neighbor. Imagine yourself to be in all respects in his condition, and him to be in yours; and, then, ask yourself, How should I be likely to judge! How much should I be disposed to claim? In doing this, we should enter into a variety of considerations. We should imagine ourselves, for instance, to have been educated under the same prejudices with our neighbor to be under his temptations, subject to his natural infirmities, possessed of no more than his share of information, and accustomed to dwell among his circle of friends and acquaintance. We should imagine ourselves pressed by the same want, which perhaps he feels; or tempted by the same false friends, by whom he may possibly be deceived; we should fancy ourselves in his situation, altogether, and not in part only.

Let us consider this golden rule as applied to persons of various classes. And, first, if men in power were often to place themselves in the situation of those whom they govern, how great would be the advantage. How criminal would that ambition, then, appear, of which the object is to make the ruler great and renowned at the expense of the happiness of the people! What sense of responsibility—what economy in every department—what a strict regard to all the interests of the poor—will be cultivated by a ruler who often places himself in the circumstances of the meanest of his people. And if the people would consider the temptations, as well as difficulties, which those in authority experience; if they would reflect, how hard it is to please the many, and how impossible, to please all; how provoking is a spirit of insubordination and discontent; and how strong an incentive to new severities; surely, they would learn more candor in judging their rulers, as well as more acquiescence and submission.

Again, if masters would put themselves in the place of their servants, and would contemplate the trials of that more lowly and dependent state:—and if servants would ask themselves, what they, if they were masters, would be likely to require of a servant?—if they would reflect, how blameable would seem to them, if they were masters, either the insolence, or the unfaithfulness, or the duplicity, or the sloth, or even the forgetfulness of a servant:—surely, then, each would be disposed to a more candid interpretation of the other's conduct, and to a stricter fulfilment of his own duty.

So also, if parents and teachers would imagine themselves in the place of the children who are subject to them: if, instead of measuring the faults of every child by the degree of inconvenience brought upon themselves, they would divest themselves of this selfishness, and would make that allowance for the ignorance and heedlessness of youth, which they themselves would think reasonable, if they were children—how different would be the judgment, respecting many of the errors of youth; and how much milder often would be the punishment. And if children could be persuaded to reflect, how much pain a parent feels in seeing the stubbornness and disobedience, or the inattention and ingratitude, of his offspring; and how much pleasure, in witnessing the contrary dispositions; then children would learn to be more attentive and obedient.

If the buyer and the seller would put themselves in the place of each other; then, the fraud and iniquity of trade would cease.

If all those, who possess power, would imagine themselves to be in the condition of him who is subject to that power; if the slave owner would imagine himself the slave; and the oppressor suppose himself the oppressed; and would endeavor to do unto others whatsoever he would that others (if they were in his place) should do unto him; how many millions of mankind would experience a termination of their sufferings.

Again, if all those, who are disposed to quarrel with their neighbors, if all the complaining and the censorious and the prejudiced, would be careful to put themselves in the place of the party whom they blame, before they allow themselves to utter any thing to his prejudice. how would peace and harmony be promoted. How extensive is this precept of Christ, and how favorable to the happiness of the world?

It is admitted both by Unitarians and Trinitarians that there is *one* God; and but ONE; not *many*, as the pagans suppose.—See 1 Cor. viii. 6. Now which theory or creed, is the most reasonable? To say, as the Unitarians do, that God was with Christ; and that God illuminated and qualified him in an extraordinary manner; so as to justify the high titles given to Christ, and the terms in which he is mentioned as the messenger, or agent and representative of the Deity? Or, as the Trinitarians do, who assert and teach that Christ is one with, or co-equal with the Supreme God? or, that God exists in *three* persons? which is making three Beings; or is using language improperly? Which, I ask, is most agreeable to reason and revelation? And why should we not be satisfied with the language of scripture; 'that Christ was sent by God, and was his agent to reveal the gracious truths of the gospel, for our spiritual welfare and salvation?

So we all believe, that Jesus Christ died on the cross. Whoever denies it, is not a christian. But did the eternal God, who only hath underived immortality, and who is absolutely impassible—Did he expire on the cross? Was he crucified by the Jews? No. Such a shocking absurdity is not admitted, nor professed, by any one. But it is said, that only the *human* nature of Christ suffered. Is there any authority in scripture for saying this? Or for making such a distinction? Or, for asserting that the very person and the whole person, who was born of Mary, and who preached and worked miracles in Judea, did not suffer and die on the cross. The apostles say, he did die: And he is *antichrist* who denies it. It is an inference—that he only suffered as man when at the same time he was God—adopted to support a system devised by fallible men: And to be ranked with the Gnostic heresy at the close of the first century, that Christ was man only in appearance, or in form. And here it may well be observed, that, as the Deity cannot suffer, and that it was the man Christ Jesus who suffered, the foundation of the trinitarian tenet of atonement, as if Christ, an infinite Being, was a substitute for all the sins of a world of sinners, is wholly removed.

How can those who adopt the trinitarian, or Athanasian tenet, avoid the doctrine and faith of the church of Rome, "that the Virgin Mary was the mother of God?". Mary was the mother of Jesus the Christ. If Christ is God, then she is the mother of God. And so says the Roman Catholic. But protestants have rejected such a doctrine and such an inference. But is not the trinitarian concluded by it? And if theologians will run into absurdities, it becomes proper to expose them. It is due to the cause of truth, however unpleasant it may be to do it.

HOW MUCH AND TO WHAT OBJECTS SHALL WE GIVE.

A well digested scheme of charity will be considerate in the selection of its objects. The benevolence which has not prudence for its almoner, may create the evils which it meant to destroy.

If there be any danger in this respect, in the present day, it does not lie so much in the choice of wrong objects, as in the neglect of some right ones. The principles of benevolent institutions are now so well understood; every new candidate for patronage is so open to inspection; and the streams of charity so steadily watched from their rise to the point of their destination, that there is little more than the bare possibility of any benevolent institution existing long in a state of abuse, or so as to generate more evil than good. Whatever danger now exists, arises from the rapid multiplication of new objects, and the consequent liability of the old ones to desertion; and still more, perhaps, from the liability of those minor objects which relate exclusively to the bodily welfare of man, being eclipsed by the surpassing grandeur and magnitude of such as relate to the infinite and the eternal.

If, fifty years ago, a patron of the benevolent institutions of that day could have been foretold of the number, the magnitude, and the revenues of the great evangelical societies which at present adorn our land, he might surely have been excused for fearing that the objects of his regard would in consequence be displaced and forgotten. But the event has shown that his fears would have been unfounded. Experience demonstrates that the heart which responds to the cries of a world perishing through lack of knowledge, is the heart which most readily thrills at the cry of bodily want; that those who care most for the souls of the heathen, are among the most active agents of patriotic and local charities; that genuine Christian charity, while it leaves no object unattempted on account of its vastness, overlooks none on account of its minuteness. Copying, in this respect, the example of Him who on his way to the cross, to save a world, often stood still to give health to the sick, and wipe away the tears of the mourner; sowing, at each step, the seeds of those various institutions of mercy which are still springing up in his church; and who, while suspended on the cross, in the crisis of human redemption, still thought of his filial relation, and tenderly provided for a mother's comfort.

But the limited sources of the Christian philanthropist, compared with the number and diversity of the objects soliciting his aid, render selection indispensably necessary. On the one hand, he must not confine his regards to objects purely religious, though of the loftiest and most

comprehensive order, to the neglect of that charity which draws out its soul to the hungry, and which visits the fatherless and widow in their affliction; and, on the other, he must not limit his attentions to the wants of the life that now is, and remain an uninterested spectator of the efforts which are made around him to save a world from perdition. The two classes of objects should be combined in his regards. By descending to the one class, he will be keeping his benevolent feelings in a healthy, active, vigorous state; and by ascending to the other, he will be giving them scope and expansion, diffusing and multiplying them over the whole field of mercy. By a wise distribution of his means, he may connect himself with all the objects of beneficence, from the casual relief of the mendicant, to the combined, systematic and mighty project of the Christian church to make the Bible the book of the world. And as he marks the graduated scale of Christian charities which stands between these two extremes, he will conscientiously consider which are the charities that call for his especial aid, and the proportion of support which each demands.

But, who does not feel that the era of effective Christian benevolence has yet to commence? Let him sketch the most simple scheme of benevolence which the gospel can approve, and he will perceive at every step that he is writing the condemnation of the church. Compared with the time, indeed, when next to nothwas contributed to the cause of Christ, we may now be said to give much; but, compared with what ought to be, and with what we are persuaded will be, consecrated to God, we are still contributing next to nothing. The sentiment of the church on the subject of property is as yet very little elevated above that of the world; deep-rooted worldly notions have yet to be eradicated; and the right use of wealth in its relation to the cause of Christ to be taught and enforced as an essential branch of Christian practice. The great lesson taught by our Lord's voluntary selection of a state of poverty is yet to be fully understood; the evident application of many plain passages of Scripture to be made; doctrines startling to selfishness to become familiar and welcome; sentiments already familiar to be enlarged and practically applied; the word benevolence itself to be differently understood; the demon of covetousness to be cast out of the church; and the whole economy of benevolence to be revised.

CHRISTIAN REGISTER.

BOSTON, MAY 29, 1841.

ANNIVERSARIES.

AMERICAN UNITARIAN ASSOCIATION.

At the business meeting held in the Vestry, Berry street, at half past six o'clock on Tuesday evening, the following persons were chosen officers for the current year.

Rev. Ichabod Nichols, D. D., *President.*
Rev. Charles Briggs, *General Secretary.*
Rev. S. K. Lothrop, *Assistant Secretary.*
Henry Rice, Esq., *Treasurer.*
Rev. A. B. Muzzey, Rev. G. E. Ellis, Rev. N. Hall, *Directors.*

Rev. Mr Barrett declined a re-election.

On motion of Rev. Mr Hall, of Providence,

Voted, That the thanks of this Association be returned to the Rev. Samuel Barrett, for his long, faithful and zealous services as a member of the Executive Committee.

At half past 7 o'clock the Association proceeded to the Federal Street Church to attend the public exercises of the occasion. Prayers were offered by Rev. Dr Francis of Watertown. The President of the Association, Dr Nichols, then addressed the meeting in substance as follows.

A kind Providence, my friends, has permitted us again to assemble, on an occasion full of interest. The sources of this interest it would be difficult to recount; and many of them I cannot describe. Whenever I come up from the distant place in which Providence has cast my lot, I find many traces of the ravages of time, and signs of our approach to that bourne whence no man returns. The times, since our last meeting here, have been peculiarly affecting as to our secular affairs, and I trust they have not been altogether inefficacious in respect to our moral feelings. I would hope that the acts of Providence in those interesting and affecting secular changes which have taken place, have produced an influence highly profitable to our intellectual and moral nature. The character of the times is calling upon us as an Association, to take to ourselves solemnly a large portion of the admonition to be drawn from the dispensations of Providence during the past year, and to be incited by them to renewed exertion. Our efforts have not been wholly without the blessing of God, and we are loudly called on to continue and increase them. There is one consideration which is most obvious and important—that we should ever carry forward those measures which will afford instruction and improvement to to those most in need of them—the young. If our interest in this should ever subside, we shall lamentably overlook our duty.

One distinguishing characteristic of the spirit of Christianity, as it appears to our minds, is that of fraternal and charitable union; the temper of the age is eminently sensitive as to the prevalence of this spirit. But aside from this, let us reflect upon the fact, that in proportion as men are closely associated for any purpose, they are more liable to feel the dissentious power of human nature, from which differences of opinion are apt to arise among those thus associated. Now it behoves us, bound together as we are in a Christian and charitable union, to be on our guard against this disturbing principle so that it may not operate to divide us. How lamentable were it if in this Christian union, a spirit of difference and disunion should arise and at last effect its destruction. We are strong advocates for the religion of the heart and the life in contradistinction to that of forms—and there is something in the spirit of the present age which gives importance to our distinction in this respect; for, as knowledge is diffused, an utilitarian spirit is the result, and there arises from this an increasing disposition to look for essentials as the true object of search. One inevitable consequence of this is a disposition to simplify religion—either to do away altogether with forms, or to introduce others more congenial with the tone of the doctrine. There is, in effect, a disposition to introduce new forms, to speak evil of dignities, to carry to an extreme everything that is practical in religion; and this has given occasion to some, for great alarm. But what cause is there for alarm—and what is our true position in respect to this disposition to regard the practical and essential in opposition to the ceremonial in religion? I conceive, brethren, that we have cause neither for alarm nor apprehension nor concession. We know that religion can no more exist without ceremonies than man can breathe the oxygen of the atmosphere without the concomitants with which nature has associated it; that the truly essential or useful forms of religion will be done away, and religion itself destroyed with them—I conceive we have no reason to apprehend. There are two powerful causes to prevent it. The first is a spirit of enlightened piety, and the second a strong disposition to resist. We never need fear that the stability of our religion will be done away or her institutions essentially modified. But can we gather no lesson from this character of the age? Truly there is a lesson which we may learn. We are not to concede everything to forms, nor seek to devise changes in them or introduce new ones, but we must strive to make a more faithful use of those that exist. The disposition is to mistake the power of forms. We should come to the real vitality of religion. The great want is moral power—and this want will be satisfied if we apply to God for his blessing.

A louder call is sounding in my ears, to apply to heaven for that, at present, ill defined and ill ascertained something which is felt to be necessary for the good of the world. I feel it to be necessary to throw more life into our forms, more vitality, more power into our works. It has appeared to me, and, I doubt not, to yourselves, that if there is any demand of society which stands forth pre-eminently as of a strictly moral nature, it is for practical reform. The community evidently needs exertion to produce this practical reform; and the character and demands of the age speak with peculiar effect to us, because out favorite doctrine is that religion lies more in making men wiser and better, than in forms or creeds; in making men fear God and keep his commandments. Is there then no danger of our everlooking this view ourselves? It may not be according to our taste or our feelings, our principles or our practice, to make our pulpits a scene of polemic warfare—but does it thence follow that we should not preach religion, and true religion? Most certainly not. We should go into our pulpits with the sole intent and purpose of benefitting the morals and promoting the spiritual good of our hearers, and not with a desire for show, or a regard for our own reputation.

One further consideration. We have always been fervent advocates for a spirit of love. We have taught that true religion is the spirit of love to God and to man; we have dwelt much upon the declaration of our Lord—'a new commandment give I unto you, that ye love one another!' We are happy to believe that this is increasingly the spirit of the age, and we need not ask what benefits would follow from its diffusion. Can any thing be more distinctly marked than the pre-eminent glories of this moral philanthropy? Are not our hearts warmed towards it when we see what results it is eliciting? When, in the language of Scripture, we say to our fellow being—'Come up, my brother, from the ways of sin and destruction'—we are not speaking to blocks of wood or stone, but to hearts possessing feelings responsive to our own, and entertaining sentiments which will do justice to our motives. There is, I feel disposed to say, another lesson we may profitably consider. Nothing more clearly marks the progress of a grand moral movement than particular and statistical observations of the effect of any given cause; and this shows us that we should go into the particulars of neccessary reform and not rest too much on generalities. By the latter course indeed the progress of evil may in some degree be interrupted, but will the condition caused by its previous progress be ameliorated? From age to age this course has been pursued—men have stood up and denounced sin in general—but now we begin to employ a different process; to descend from generals to particulars. I doubt not that if every pulpit in the land would look to the cure of any one sin that might come under its immediate observation with more force than others—much more good would be produced than has hitherto been obtained. It is the custom now in many places to turn the chief attention to intemperance, as the great source of misery; and I say not that much good has not resulted from this. But were we to expend similar efforts upon other sins, and present each in as strong a light, might we not witness movements that would astonish us? I am unable to see why all human misery should be represented as existing solely in connection with one single sin; reason dictates no such conclusion. In short, the great lesson of the day to us is that we be faithful in our exertions for the happiness and virtue of mankind—that we hold up to man for his imitation the holy example of our Lord and Savior—that we count not our lives as for ourselves, but for the human race. Let us feel called upon to exhibit a spirit of self-sacrifice—to demonstrate a true moral courage—to make manifest that if we are sometimes guided by prudence, it is not through fear. We shall take but little satisfaction from the revision of our course in the ministry of the Gospel, if we entertain not a spirit of bold determination in the cause of philanthropy. O that I had eloquence to express what I feel in my mind on this subject—to make others feel themselves called upon from God, to use their powers for the salvation of the age in which they live! O that we may be able to satisfy the demand of our fellow-men when we hear them calling for something more and something better than they have already received! O that we may all use that independence with which God has endowed us, and if need be, go forth as moral martyrs in his cause. What laurels should we win from our fellow-creatures—but ah! what are they to that crown of thorns which he wore who died to save the world!

But I have occupied too much of your time. Let us feel these things in our own hearts; let the love of the cross inspire our souls; let us count nothing as a burden to ourselves from which may result the moral good of our fellowmen. No meed that the world can give will be comparable to the feelings of our own bosoms if we do this. And we have the promise of Almighty God, that we shall shine as stars in the kingdom of heaven for ever and for ever! Brethren, let me leave the subject to your prayers. We cannot discharge our duty as Christian ministers, except we permit the spirit of Christ's love to burn in our souls, as it burned in his for the salvation of the human race.

After the President's Address, Rev. Charles Briggs, the General Secretary of the Association, read the Annual Report of the Executive Committee, which contained much to interest and encourage the friends of liberal Christianity. He was followed by Rev. Mr Hill of Worcester, and Rev. Messrs. Clarke and Waterston of Boston, whose excellent remarks were listened to, apparently with deep interest, by a large assembly. As the meeting was about to close, at 10 o'clock, a resolution respecting slavery was offered by Mr G. W. F. Mellen, which, for want of time, was not considered. The Association sung together the usual Doxology, and after an invocation of the Divine blessing by the President, adjourned.

BOOK AND PAMPHLET SOCIETY.

This society, truly Christian in its purpose,—the gratuitous distribution of books and pamphlets,—has been re-organized during the past winter, and an increased and more general interest awakened in it. Liberal contributions, we understand, have been made to its funds, and it is thereby enabled to be more extensively useful. The annual sermon before the Society was preached on Sunday evening last, at Rev. Mr Gannett's Church, by Rev. James F. Clark, of this city. His text was from 2 Tim. iv. 13.—'Bring with thee the books but especially the parchments'—The preacher considered the text appropriate to the occasion, as bringing the testimony and example of St Paul, in support of the objects and principles of the society. In the first part of his discourse, he spoke of the value of the written in comparison with the spoken word, and while he admitted that the latter would never become superfluous, he set forth the advantages of the former from its enduring character, and its capacity to go, in multiplied forms over the whole earth, reaching places where the voice of the speaker could not be heard. He illustrated the unprecedented influence, which books are exerting at the present day, by three considerations; first, the power of the press which multiplies them without limit; second, the progress of education, which has enlarged and is continually enlarging the number of those able to read them; and third, the growing facility of transportation and the increased extent of inter-communication, by which they may be scattered broad cast, and brought within the reach of all, who are able and disposed to use them. He then alluded to the just appreciation, entertained by other denominations of the distribution of books and pamphlets as a means of usefulness, of diffusing truth and promoting piety, as indicated by the statistics of the last Report of the American Tract Society. He made this allusion however, he said, not because he wished to base our duty upon imitation, but for the purpose of stirring us up by the comparison to an equal fidelity in our duty. While he admitted we had done something in this way for the diffusion and advancement of what we deem the truth, he thought that we ought greatly to enlarge our contributions to this object; that there were at least one hundred societies in our denomination each of which might and ought to raise for it fifty dollars every year, which would immediately place five thousand dollars annually at the disposal of the Book and Pamphlet Society. He then presented and illustrated under three heads the causes, which operate to retard the success and efficiency of this and other associations among us—first, an extreme dislike to sectarianism, which he feared was often only indifference to the truth masked under the form of liberality second, an extreme utilitarianism, which is wanting in faith and will not attempt any good, where there is not a clear prospect of immediate, direct and palpable results; third the want of the spirit of Christ, a spirit of love, a strong sympathy with humanity in all its greatest and highest interests. In conclusion, he urged upon his hearers the duty of cultivating this spirit, and of improving every opportunity of usefulness, as 'those who must give account,' and who would be approved or condemned according as they had aided or had neglected to aid 'the least' of Christ's brethren or disciples. The sermon was direct and practical, and we trust, that the increased means and growing usefulnesss of this society will show, that this and other efforts in its behalf have not been made in vain.

SUNDAY SCHOOL SOCIETY.

The Annual Meeting of the Sunday School Society was held at the Church in Federal street, on Wednesday evening last. The President, Dr J. F. Flagg of this city, was in the Chair; and the throne of grace was addressed by the Rev. Mr Stebbins of Leominster.

The Annual Report was read by the Corresponding Secretary, Rev. A. B. Muzzey of Cambridge-port. It was an interesting document containing many valuable suggestions and important facts. The first portion was occupied with an abstract of the answers received to three questions proposed in their annual Circular. The first of these questions was, 'Do you succeed in keeping alive the interest felt by the oldest male scholars in the subject of religion after they leave school; and if so, by what means?' The answers to this question upon the whole were favorable; but in some instances discouragement was expressed, and disappointment had been experienced. The second question, 'In what manner do you recommend children to spend the Sabbath?' was answered in a manner and tone every way satisfactory, exhibiting a true christian feeling on this most important subject. The last question, 'What is the comparative importance you attach in the instruction of your scholars to the external and the inward or experimental evidences of the truth of Christianity?' received for an answer, that the evidences should never be, and were seldom or never taught, especially to the younger classes; but when introduced, were communicated incidentally, the external and internal receiving an equal share of attention.

The second portion of the Report embraced extracts from their foreign correspondence, from Rev. Mr Wellbeloved, Bristol, Rev. Mr Taylor, Manchester, and Rev. Mr Philp, London; which were listened to with much interest and satisfaction. The third and last portion gave a condensed view of the Society's operations through an agency established the last year, the Rev. F. T. Gray acting as agent, assisted by others. The details of this part of the report were quite interesting. The number of schools visited and addressed was 28. In these schools were 658 teachers and 4033 children; and 1200 miles had been travelled in order to meet and address these several schools. With one or two exceptions the schools visited were found in a good condition. The agent was received by them all in the most friendly and cordial manner. The purchase of suitable tracts for distribution, and the establishment of life memberships were earnestly recommended by the agent as new means of increasing the usefulness of the Society. It further appeared that during the year the society had held three public meetings in the city, beside the Annual Meeting, and printed 1500 copies and distributed the same to every school in the union, of their last Annual Report, together with Rev. R. C. Waterston's address delivered before the society at the same meeting.

After the reading of this able report, the meeting was addressed by Rev. F. T. Gray of Boston; Rev. Mr Frost, of Concord, Mass.; Rev. Mr Fox of Newburyport; George Bemis Esq of Boston; Rev. Mr Lothrop of Boston; Rev. Dr Nichols of Portland; and the Rev. Mr Giles of Liverpool, England.

At the commencement of the services, two hymns were sung by a juvenile choir, under the charge of Mr Baker, and the Doxology at the close, by the whole audience.

The addresses on this occasion were such as to enlighten, encourage and gladden the heart of those engaged in the great subject of moral and religious education of the young. The address of Mr Giles especially, was one of great power, and must have left an impression for good on the mind and heart of every individual present. It was full of important statements in relation to the means and extent of general instruction in England, the condition of the poor generally, and the worth and power of Christianity as exhibited in the Sunday school, that must have excited and met the sympathies of all present.

PRISON DISCIPLINE SOCIETY.

The Anniversary of this unquestionably useful and eminently successful Society was celebrated at the Marlborough Chapel on Tuesday 25th, at 11 o'clock A. M. Hon. S. T. Armstrong, President of the Society was in the Chair. Selections from Scripture were read and prayer offered by Rev. Dr Jenks. Rev. Louis Dwight, the zealous and devoted Secretary of the Society, read an abstract of the Annual Report, which treated, 1st, of Lunatic Asylums, presenting much interesting statistical information respecting these Institutions; 2d, of Penitentiaries and Houses of Reformation, exhibiting the effects of moral and religious instruction upon their inmates, the importance of diminishing the length of sentences, and statistics indicating that crime does not increase among us in proportion to population; 3d, of County Prisons, their importance on account of the great number of persons confined in them annually, for debt or for crime, their construction and regulations, the necessity of reform and improvement in these respects; 4th, efforts made for discharged convicts and of journeys made in the Middle, Southern and Western States, to examine prisons, collect information, &c.

Rev. Mr Clarke of Stockbridge then moved that the Report, an abstract of which had just been read, be accepted and printed. In sustaining this motion, he offered some remarks on the immense importance of the field occupied by the Prison Discipline Society, described a visit made by himself on Sunday morning last to the Sabbath School connected with the House of Correction at South Boston, and contended that it was only necessary to print and circulate the Reports of the Society, only necessary for people to see and read them to be convinced of its pre-eminent usefulness, and awakened to a hearty and zealous interest in the great and good work it was laboring to accomplish.

Rev. Mr Holt of Portsmouth, N. H., then offered the following Resolution.

Resolved, That the introduction into County prisons of improvements in construction, regulation and discipline which have been found so valuable in Penitentiaries and larger prisons is a work of great importance, worthy the attention and efforts of this Society.

In introducing this resolution, Mr Holt said that it was strange that the sympathies of Christians had not earlier been directed to the woes of the prisoner. The world had not been kept in utter ignorance of the dreadful evils inflicted upon this unhappy class. Fearful disclosures had from time to time been made. The horrid scenes enacted in the Black Hole of Calcutta, the sufferings of our own countrymen on board hulks and convict ships, what was endured by LaFayette, Sylvio Pellico and others in the prisons of Austria, the horrors of the Bastile brought to light by the hand of ruthless violence,—these things had revealed something of the evil and misery man's inhumanity inflicts on man; and could the walls of dungeons speak, and could some enormous ear, like that device of an ancient tyrant, be constructed, to gather and reverberate through its mighty cavity the sighs and groans of prisoners, the roar would be such as to startle the nations. But this field of unmitigated evil and suffering was not destined to remain unexplored. Christian sympathy, the generous spirit of Christian philanthropy had sought it out, had effected an entrance and was endeavoring to reclaim and improve it. Much had already been effected, and it was due to the honor and praise of this Society to say, that its results were great and magnificent in comparison with its expenses; with small means it had already done noble and glorious things. But it had not yet done its work, it must not yet disband its forces and proclaim to the world that its warfare is over, that its desired objects are accomplished. A great work yet remains to be done, a work surpassing in importance all that has yet been effected, and without which all that has been accomplished will be a failure,—the reform of the County prisons. Mr Holt then spoke at some length upon the subject of County prisons, giving the results of his own observation and knowledge as to the condition of some of them, and urging the importance of reforming and improving them.

This resolution was seconded by Rev. Dr Parkman, who said he felt it unnecessary to add anything in support of it after the eloquent remarks of the gentleman who had offered it.

Rev. President Hopkins of Williamstown, then offered the following Resolution.

Resolved, That the results of the Prison Discipline Society furnish a new and striking proof of the expediency of benevolent action.

President Hopkins supported this resolution in an eloquent address which we regret our limits will not permit us to report.

The benediction was then pronounced by Rev. Dr Dana of Newburyport, and the Society adjourned.

MASS. EVANGELICAL MISSIONARY SOCIETY.

The Annual Meeting of this Society was held in the Berry street Vestry on Thursday at 10 o'clock. Hon. Peter O. Thacher, occupied the Chair. The following extract from the report of the Secretary, which was laid before the Society, was ordered to be printed.

'The Trustees would embrace this opportunity to remind the Society of the loss which it has sustained during the last year in the death of one of its most valuable and constant supporters, the Rev. Nathaniel Thayer, D. D. of Lancaster, Mass. Dr Thayer was the first incumbent of the office of Secretary of this Society; has also officiated as one of the Treasurers; has been for many years a member of the Board of Trustees, and at the time of his decease, was Vice President. Services so valuable and so long continued, deserve the respectful and grateful remembrance of this Society; and the Trustees would very cheerfully add their testimonial of esteem to the general tribute which has been rendered to the memory of a benevolent and holy man.

The Trustees would also acknowledge with gratitude, the donation of fifty dollars, from Ladies of Rev. Mr Peabody's Society in Portsmouth, N. H., and of forty dollars from Ladies of the Rev. Mr Hill's Society in Worcester; also of twenty dollars from an unknown Lady, through the hands of Rev. Mr Gannett. Two new Life Members have been added to the Society during the past year, viz., Benjamin Hasey Esq., and Rev. A. D. Wheeler, by the payment of sixty dollars from the former gentleman.

An excellent discourse was delivered in Boston on Sunday evening, April 24, in aid of the funds and interests of this society, by Rev. Mr Peabody of Portsmouth, N. H., for which, the Executive Committee have rendered him their thanks in the Society's name.

It is a matter of pleasing reflection that although the Evangelical Missionary Society does not attract, as it never has attracted peculiar and distinguished favor, yet that it is not sharing the melancholy fate of many other ancient Charities, but retains a strong hold upon the respect and interest of the most considerate and benevolent portion of this Christian community.

In behalf of the Trustees.

CHANDLER ROBBINS, *Secretary, &c.*
Boston, May 27, 1841.'

The following officers were elected for the ensuing year.

Trustees.—Hon. Peter O. Thacher, *President;* Rev. Charles Lowell, D. D. *Vice President;* Rev. Chandler Robbins, *Secretary;* Nathaniel Thayer, Esq., *Treasurer;* Rev. Francis Parkman, D. D; Rev. H. Ware, Jr. D. D.; Benjamin Guild, Esq.; Rev. Samuel Barrett; Hon. Sidney Willard; Rev. George Putnam; Rev. A. P. Peabody; Peter Mackintosh Jr., Esq.; Rev. Alonzo Hill; Rev. Jason Whitman.

Executive Committee.—Benjamin Guild Esq.; Rev. Francis Parkman, D. D.; Rev. H. Ware, Jr. D. D.; Rev. Chandler Robbins, *Secretary;* N. Thayer, Esq., *Treasurer.*

MASSACHUSETTS BIBLE SOCIETY.

The Anniversary of this venerable institution was celebrated on Monday last. A previous meeting for business was held in the Vestry of the Old South Church, when after the usual Reports of the Treasurer and of the Executive Committee were offered, the following gentlemen were elected as the Officers of the Society.

Rev. John Pierce, D. D., *President.*
Rev. Henry Ware, D. D., *Vice President.*
Rev. Francis Parkman, D. D., *Cor. Sec.*
Rev. George W. Blagden, *Recording Sec.*
Henry Edwards Esq., *Treasurer.*
Edward Tuckerman Esq., *Auditor.*

Trustees,—Rev. William Jenks, D. D., Rev. Charles Lowell, D. D., Rev. John Codman, D. D., Rev. Daniel Sharp, D. D., Rev. N. L. Frothingham, D. D., Rev. F. W. P. Greenwood, D. D., Rev. John A. Albro, Rev. R. H. Neale, Hon. Peter C. Brooks, Hon. Heman Lincoln, Hon. Samuel Hubbard, Hon. Jonathan Phillips, Nathaniel P. Russell, Esq., Samuel May, Esq., Edward Tuckerman, Esq., Wm. Worthington, Esq., Henry J. Oliver, Esq., Pliny Cutler, Esq.

Executive Committee, to whom applications are to be made for Bibles.—Rev. Francis Parkman, Rev. Geo. W. Blagden, Henry Edwards, Esq.

After the usual business, the society attended public religious services in the Old South Church, where prayers were offered by Rev. Dr. Stone, and an excellent discourse delivered by Rev. T. M. Clark, of Grace Church, in this city, from Psalm xliii., 3. 'O send out thy light and thy truth.' The services were highly appropriate, and we were gratified to find, were attended by a large and attentive assembly.

MASSACHUSETTS CONGREGATIONAL CHARITABLE SOCIETY.

The Annual Meeting of this Society was holden in Boston on Monday last, and the following gentlemen were elected as the Government of the society for the ensuing year.

Hon. Peter C. Brooks, *President.*
Rev. T. M. Harris D. D., *Vice President.*
Rev. Francis Parkman D. D., *Secretary.*
George Ticknor Esq., *Treasurer.*
Counsellors, Hon. President Quincy, Rev. Dr. Ware, Hon. Peter C. Brooks, Jonathan Phillips, Leverett Saltonstall, James Savage, and Rev. Dr. Pierce.

The Annual Report of the Treasurer exhibited a gratifying statement of the condition of the funds of this excellent charity. Forty widows or families of deceased ministers received shares of the appropriations of last year. Seventeen hundred dollars were appropriated for the same purposes for the present year; and it was voted to add two-hundred dollars besides to the contribution of the Convention.

Hon. James Savage having declined a re-election as Treasurer, it was unanimously Voted, that the thanks of the society be presented to him for his faithful and acceptable discharge of the duties of that office for several years past.

BERRY STREET CONFERENCE.

The Conference of Unitarian Ministers met as usual, in Berry Street Vestry, on Wednesday morning, at 8 o'clock. Rev. Mr Thompson of Barre was chosen Moderator, and Rev. Mr Robbins of this city, Scribe. Prayers having been offered by Rev. Mr Capen of South Boston, the Annual Address was delivered by Rev. Mr Bigelow of Taunton, whose subject was, 'The position we occupy as a body of Liberal Clergy, and our difficulties, duties, and prospects.' The performance was an able and interesting one. Two Reports of Committees, appointed at former meetings of the Conference, were then presented by Rev. Dr Walker; the one on the subject of 'A Translation and Commentary of the New Testatment,' in which it was stated that Rev. Mr Livermore of Keene N. H., had in the course of preparation a popular Commentary on the Gospels, the first volume of which will be published early in July; and the other, on the subject of raising in our parishes $10,000 for the Theological School in Cambridge, from which it appeared that more than that sum had been obtained. The Conference proceeded next to the consideration of an interesting topic, which in substance was this: 'Are we accomplishing the results, which, all things considered, we ought to effect; and if not, what and how can we do more and better? This gave rise to an animated discussion,

in which many of the brethren took part, and which continued till afternoon. The meeting was more fully attended than we recollect it to have been on any former occasion; and all, we think, thought it a very satisfactory one. The members constituting the Standing Committing for the ensuing year, are Rev. Messrs. A. Young, S. K. Lothrop, and G. Putnam.

AMERICAN EDUCATION SOCIETY.

The twenty-fifth Anniversary of this Society was celebrated at the Marlboro' Chapel on Monday evening, 24th inst. Prayer was offered by Rev. Dr. Bates. Highly interesting abstracts from the Annual Report were read by the Secretary. The following resolutions were then offered and spoken to by the several gentlemen whose names are annexed.

1. *Resolved*, That the Report, an abstract of which has now been read, be accepted and adopted, and be printed under the direction of the Executive Committee.—By Rev. Dr Pond, of Bangor Theological Seminary.

2. *Resolved*, That the success which has attended the exertions of this Society in past years, encourages to continued and increasing effort.—By Rev. Dr Goodrich of Yale College.

3. *Resolved*, That a deep interest in the object of this Society is a natural result of true and deep Christian experience.—By Rev. Asa D. Smith, of New York.

4. *Resolved*, That in supplying our country and the world with an educated and evangelical ministry, a special responsibility still rests upon New England.—By Rev. Thomas Brainerd, of Philadelphia.

MASSACHUSETTS TEMPERANCE UNION.

The Meeting of this Society was held in the Odeon, on Tuesday, at 10 o'clock, A. M. John Tappan, Esq., in the Chair, and Nathan Crosby Esq., Secretary. The President offered some pertinent remarks, and then introduced a gentleman unknown to us, who addressed the meeting in an interesting and effective manner. The Secretary's Report, parts of which were read, abounded in statements of a highly encouraging character. A second meeting took place in the afternoon, at which the audience were much gratified by accounts given by Rev. Mr Baird respecting the progress of Temperance in foreign lands which he had recently visited. In the evening another meeting was held, and several members of the Washington Total Abstinence Society spoke with great earnestness and effect. All these meetings were well attended, and the best results, we doubt not, will flow from them. Everything shows that the movement of the Temperance cause is forward; God speed it.

AMERICAN PEACE SOCIETY.

This Society met in the Marlboro' Chapel, on Tuesday, at 3 o'clock, P. M.; Rev. Dr Lowell in the Chair. After prayers by Rev. Dr Jenks, an appropriate eulogy was delivered by Rev. G. C. Beckwith, the Secretary, on the late President of the Society, Rev. William Ladd, which was listened to with great interest by a large audience. The Annual Report of the Society, which was then read by J. P. Blanchard Esq., contained many valuable facts and suggestions. It is difficult to engage the sympathies of the great mass of the people in favor of the objects of this Society; yet who can name an enterprise of the age more deserving the earnest good wishes of all classes of the community than this? Let our prayer be that it would please divine Providence to raise up many such advocates for it, as the late Noah Worester and William Ladd.

SOCIETY FOR PROPAGATING THE GOSPEL AMONG THE INDIANS AND OTHERS IN NORTH AMERICA.

The Annual Meeting of this Society was held in the Library of the American Academy, on Thursday last; and the following gentlemen were chosen as the Officers for the ensuing year.

Hon. Chief Justice Shaw, *President.*
Rev. Henry Ware D. D., *Vice President.*
Alden Bradford LL. D., *Secretary.*
Francis Parkman D. D., *Assistant Secretary.*
George Bond Esq., *Treasurer.*
Select Committee.—Hon. P. O. Thacher, Rev. Dr Parkman, Rev. Alexander Young, Rev. E. S. Gannett, and Rev. George Putnam.

Hon. James Savage having declined longer service as Treasurer, the thanks of the Society were unanimously voted to him for his faithful discharge, for many years, of the duties of that office.

THE COLLATION.

Among the various meetings and celebrations of the past week, the collation, a notice of which was given in our paper last week, was not the least interesting. It was novel in its character, and, we feel confident, will be happy and useful in its influences.—Celebrations of this kind have, within the last five or six years, become quite common among several different denominations in England, where, we believe, as here, they were first introduced by Unitarians. This is the first of the kind ever had, we suspect, in America, and the credit of having successfully accomplished it belongs mainly to our excellent Brother Gannett of Federal street Church.

On Wednesday at two o'clock, about three hundred persons, laymen and clergymen, ladies and gentlemen, assembled at the United States Hotel, and, after half an hour spent in introductions, in forming acquaintance and expressing sympathy and kind feeling toward one another, sat down to a very simple repast with lemonade to quench thirst, and tea and coffee to refresh and exhilarate. The blessing of Almighty God on the sympathies of the occasion was fervently invoked by Rev. Dr Nichols of Portland, and thanks were returned by Rev. Dr Parkman of this city.

Rev. Dr Palfrey, who presided, then addressed the assembly. He spoke of the agreeable and novel circumstances under which we were met, alluded to and described with singular felicity, the early condition and character of the Massachusetts clergy, the manner in which, and the hopes and purposes for which they came up to Boston at the annual election. He spoke of the various changes which time as it moved on had brought, of ecclesiastical changes, the relative position of the clergy, of the history and influences of Unitarian Christianity, a history in which we might take an honest pride and satisfaction, and to which we ought to be faithful. We should do injustice to Dr Palfrey did we attempt to give a full report of his speech. It was highly appropriate and interesting, and we hope to prevail on him and others who spoke to prepare reports of their remarks for our next paper. Dr Palfrey was followed by Dr Henry Ware Jr., Mr Farley, Mr Stetson, Stephen Fairbanks Esq., Mr Allen, Mr Colman, Mr Hosmer of Buffalo, N. Y., Mr Robinson, Mr Osgood, Mr Folsom, Mr Gannett and Dr Parkman, and at six o'clock the assembly broke up. It was a pleasant occasion. It warmed the hearts of all who were present, and we trust will not be without its fruits. We trust that every wife and mother and daughter and sister, who was there, will return to her home with a deeper sentiment of reverence toward God, and a deeper conviction of the incalculable good it is in the power of a faithful Christian woman to do; that every layman and clergyman who was there will return to his sphere of duty and occupation with a more determined purpose of zeal and fidelity, and that the hearts of all will be bound together in a tender spirit of Christian sympathy, and in united and earnest efforts to advance the great interests of truth and righteousness, the salvation of souls and the glory of God.

COUNCIL OF THE A. U. A.

The Council of the American Unitarian Association met in the Berry Street Vestry on the afternoon of Thursday, at 4 o'clock; Judge Rogers in the Chair, and Rev. Mr Thompson of Salem, Secretary. After the reading of the records of the last Annual Meeting, a Report from the Committee on Finance (Geo. Bond Esq. Chairman) was offered and accepted. Attention was then called to the subject of a 'Book Agency,' in regard to which and various matters kindred to it most of the members expressed their views with great earnestness. The following Resolution was passed; 'That the Executive Committee be requested to take speedy and effective measures for as large a distribution and sale as possible of Unitarian publications.' Many topics were suggested demanding consideration; but there not being time for the discussion of them, the Council, after appointing the usual Standing Committees, adjourned.

MASSACHUSETTS CONVENTION OF CONGREGATIONAL MINISTERS.

The Convention held its Annual Meeting on Wednesday at 5 o'clock, P. M. Rev. John Nelson, Moderator, opened the meeting with prayer. Rev. Nehemiah Adams was then reelected Scribe, and Rev. S. K. Lothrop Treasurer, for the ensuing year. The Convention then proceeded to the choice of a second preacher, and on the third ballot Rev. Joseph Field D. D. of Weston, was chosen. The Central Committee reported a list of forty one widows and orphans to be assisted from the funds of the Convention the present year. On Thursday at 11 o'clock A. M., the Annual Sermon before the Convention was preached in Brattle Square Church, from 2 Cor. x. 4–5. 'For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds, casting down imaginations and every high thing that exalteth itself against the knowledge of God and bringing into captivity every thought to the obedience of Christ.' After the Sermon, a contribution was taken up, amounting to one hundred and fifty dollars.

*** An informal, but very interesting meeting of clergy and laity, friends of liberal Christianity, was held in the Berry street Vestry on Thursday evening; but for an account of it we have not room.

*** We are ashamed of our Report of Dr. Nichols' Address at the meeting of the A. U. A.; it will fail altogether to convey a just idea of the excellence of his remarks, as delivered.

For the Register and Observer.

REV. MR. ADAMS'S REPLY TO 'A UNITARIAN.'

To 'A Unitarian;'

Sir,—I received and read your letter addressed to me in this paper, April 24th, with reference to my Sermon on 'Injuries done to Christ.' In the next paper, I addressed a note to the Editors, saying, that as the impression which seemed to have been made on your mind was not altogether in accordance with the spirit and intention of my Sermon, I proposed to reply to you in the next following paper. As there were obvious reasons why I preferred not to address my communication to an anonymous individual, I asked of you, through the Editors, the favor of your name. With this request you have not yet seen fit to comply.

If my feelings and motives in connection with my Sermon had been merely controversial, or if they were such at present, I should not only be exempted, under these circumstances, from any obligation to notice you or your letter, but on some accounts, I should not feel that it was proper to do so. Two reasons have induced me to answer you though you withhold your name: First, I have hereby an opportunity of presenting in this paper the principles and feelings which suggested my Sermon. Secondly, if I am correctly informed as to the authorship of the letter to me, you are one to whom I should esteem it a pleasure to write, whose erroneous impressions I should be glad to remove, and whose conversion from what I believe to be, under certain circumstances, fatal error, would give me, personally, great joy.

Your letter represents my expostulation with those who, in my view, write and preach against Christ, as a condemnation of every one bearing the name of Unitarian. I am happy to inform you that neither my belief nor my feelings justify this representation.

I believe that some who call themselves Unitarians, and whose religious associations are all with Unitarians, will be saved. I believe that they are regenerated, that they exercise faith in Christ as having made propitiation for sin;—which faith, though not definite and clear to their own minds, is justifying faith. Though they would, perhaps, say, that they do not believe in the Trinity in the Godhead, nor in the supreme deity of Christ, they do still, however inconsistently, exercise implicit trust in something which Christ has done as the meritorious ground of salvation.

The manner in which Unitarianism commenced in this country, will account, in part, for the peculiar position of these individuals. Some of them were brought up under evangelical influences which were wrought into their minds beyond the reach of those changes of name and worship which have almost insensibly happened to them. They had learned the Assembly's Catechism, they had heard the form of sound words in their maturer years, from our predecessors in the ministry, and their religious experience was directed by at least nominally Orthodox ministrations. Unitarianism came in like a quiet, atmospheric change, under which the established order of religious associations proceeded as from the beginning. Few, if any, were startled, or repelled from their churches and ministers. 'I can remember the time,' says a writer in the Christian Examiner, (Vol. III., p 114,) 'and I am not old, when, though Boston was full of Unitarianism, there was no open profession of it. A dead silence was maintained in the pulpit on doctrinal subjects, a silence which was not disturbed by the press.'

One of the present Unitarian Ministers of Boston in an interesting letter written in 1812, in England, (quoted in the Spirit of the Pilgrims, Vol. II., p. 224,) says, 'I never heard him (Dr. Freeman) express a Unitarian sentiment, and I believe he carefully avoids it in the pulpit, because it might unnecessarily disturb some of his hearers.—There is now one more gentleman in Boston, who, with his intimate friends may perhaps be considered a Unitarian; but he maintains the same cautious reserve, and from neither his sermons, his prayers, nor his private conversation could I infer that he was a Unitarian.—Now even admitting what I hardly think I have a right to do, that these (three) gentlemen are Unitarians, to what can all this prudent reserve be ascribed but to their conviction that the preaching of Unitarian doctrines would be offensive to their hearers, and injurious to their usefulness?'

These statements will account for what I believe to be a fact, that there have been, and are still, some individuals attached to Unitarian places of worship who exercise saving faith in the Lord Jesus Christ, while they assent to the technical names and forms of the denomination which has grown around them, and which they may be said never to have joined.

Besides these individuals of the Old School, I have been accustomed to think that there may be others amongst the Unitarians, who, notwithstanding the Unitarian instructions which they have always heard, and the faith they outwardly profess, almost unconsciously rely for salvation upon something vicarious and meritorious in the Savior. I believe that a conscious need of an atonement for sin is native to the human mind, that it is extremely difficult to destroy it, that many practically trust in the atonement while, from adventitious habits and views, they shrink from the sectarian presentation of the doctrine. I believe that there are some such individuals who call themselves Unitarians, but whose crowns will hereafter be amongst the first to fall at the feet of their Divine Redeemer, whose voices will cry the louder for their suppression here, 'Unto him that loved us and washed us from our sins in his own blood be honor and glory and blessing.' Amongst the monuments of divine grace in Heaven I believe there will be some who will be saved from the midst of decided Unitarian influences and errors;—'yet so as by fire.'

I can go even further than this. I believe that some professedly Unitarian Ministers may be converted men and true believers in Christ. They were accidentally thrown upon what we consider the wrong side at the separation of the Orthodox from Unitarians. Some secret bond held them nominally with those who went further than they themselves ever did or can go in derogatory views and feelings concerning Christ.

The ground of my hope with regard to all such individuals is, that they exercise scriptural faith in the vicarious atonement by Christ, which faith though unfavorably affected by some erroneous views, is essentially justifying faith, and that it will be so adjudged by the Searcher of hearts.

The general tenor of my Sermon, as well as particular expressions in it, if you will read it again, I think will convince you that I do not condemn every one who bears the name of Unitarian, but that they only are intended in what I said who intelligently and from their hearts deny and preach against the Godhead and atonement of Christ.

With respect to them, in view of the declarations of Christ concerning unbelief I cannot entertain the same gratifying hope. If a man with the Bible in his hands, under the dispensation of the Spirit intelligently and from the heart denies and preaches against the atoning sacrifice of Christ, I know not who is an unbeliever if not he. The more he believes of Christianity and still rejects and opposes its method of salvation, the more criminal, it seems to me, is his unbelief. If our Savior's essential object in coming into the world, was, 'to give his life a ransom for many,' no respect or love for his subordinate offices can atone for an intelligent and heartfelt rejection of that ransom. If a man denounces that ransom with opprobrious epithets, and labors to dissuade men from believing it, I am at a loss to know who ever injured Christ more than he, or who can more fully incur the threatenings in the Bible against those who believe not the Son. 'That such unbelief can plead ignorance for its extenuation, so that we can say with confidence of all who feel and act thus, They know not what they do, it seems to me is beyond the limits of scriptural and rational hope.

Passing by many things in your letter which the foregoing remarks may have made it unnecessary for me further to notice, I come to the subject of interpolations. I had alledged in my Sermon that they to whom I refered disturb the confidence of men in the authenticity and value of the Scriptures by indiscriminate suggestions about their 'Oriental exaggerations,' 'Jewish allusions,' as well as 'interpolations.' I had no room in my Sermon for proofs and illustrations of what is here alledged, but I might have confirmed my statement by a compilation of Unitarian opinions and expressions about the 'superannuated errors,' 'inaccurate reasonings,' 'inappropriate illustrations,' 'mistaken views,' of the sacred writers. You pass by my allusion to *these*, and take up the word 'interpolations,' and tell me that all you do with regard to interpolations is to adopt the opinions of 'TRINITARIAN and ORTHODOX CRITICS,' who have pronounced certain passages to be interpolations;—and then you say, in italics, '*and you know it.*' My dear Sir, permit me to say, I do not know it. If you mean to make the impression that Trinitarian and Orthodox critics agree to reject certain passages as interpolations, I fear you are uninformed. Perhaps you have too readily adopted the opnions of some Orthodox critics without examining the opinions and arguments of others, on the other side. When you tell your hearers that, for example, Bishop Lowth, Bishop Marsh and Griesbach reject the text of the Three Witnesses, do you also tell them that Bishop Burgess, Bishop Horsley, and Ernesti, believe that the evidence of its genuineness is sufficient? When you say, Most writers on the Trinity at the present day neglect to quote this and other passages as proof texts, do you add, This ought not to be construed as an admission by those writers of the spuriousness of those passages;—or, These writers say that they are unwilling to urge controverted passages as proof texts, because they can afford to spare them from the argument? No one would justly find fault with you for declaring that you reject a proof text upon *your* independent examination of its history; but is it right to announce that Trinitarian and Orthodox critics condemn such and such a passage—as though our critics concurred, or even are nearly unanimous in doing it, and as though all who omit to use a disputed text thereby decide against it?

You say to me in your letter, 'You are aware that many excellent men, arguing from the English Bible just as it is, have yet maintained the Unitarian doctrine.' These exceptions which you thus offer, prove the general rule which I stated in my Sermon, That to disprove the deity of Christ you shake the confidence of men in the integrity of the Bible.

I find the following sentence in your letter: '*And I confess I am amazed and grieved beyond expression at finding a man, like you, vindicating, as a matter of policy, the upholding of passages as part of the Bible which you know are no part of it.*'

This sentence, my dear Sir, is one occasion of regret to me that you did not see fit to address me over your name; for then I hardly think that you would have done yourself the injustice to say, as you do here, *first*, That I uphold passages as part of the Bible *knowing them to be spurious*, and, secondly, That I do it as a matter of *policy*. It would not be affectation if I should decline to notice this part of your piece, viewing and treating it as an anonymous, irresponsible attack. But as I have chosen to reply to you, though you withhold your name, and as I know that I have given you real occasion of grief by the opinions and feelings expressed in my Sermon, and to which I am compelled, by my views of truth, to adhere, I am not disposed to treat the subject in this manner, nor to reflect with just severity upon what you here say, as I might otherwise do. In justice to myself, however, it may not be obtrusive to say, that I had recently had my attention called to the subject of alledged interpolations, and that an examination of the controversy respecting 1 John v. 7. had not let me to conclude that it is 'no part of the Bible.' I do not think it in place here to dwell on this point, nor to speak with regard to some other alledged interpolations, except to say that I have read the partial exhibition of them in some Unitarian tracts, and am also familiar with that passage from a writer in the Eclectic Review which those tracts have emblazoned, with more of the same kind: 'We are *unspeakably ashamed* of those who contend for 1 John v. 7,' and I would say with regard to it, I trust with kind feelings, that the able and learned men who take a different view of the subject, could perhaps say, We might be equally ashamed of *him*, for his dogmatism.

My Sermon, as you are aware, was not intended as an argument upon disputed points, but as an expostulation with those who intelligently and from the heart deny and preach against the Godhead and atonement of Christ. In applying it to the whole denomination of those who bear the name of Unitarian, you transcend my object in the Sermon, for they do not all in the sense intended injure Christ. It was to those, who, in the manner already mentioned, preach against the atonement of Christ, that I wished to speak. In their best and most sacred moments it may have an influence upon them to think that many who respect and love them as men, conscientiously believe that they are doing greater injury to Christ than those who betrayed and crucified him, notwithstanding they sincerely call him 'Lord,' and love some parts of his character, and submit to some of his requisitions; and that they are occasioning the loss and ruin of souls, and may be surrounded hereafter with their upbraidings. Many a bitter pang should we be spared in thinking of them and of our friends under their influence could we believe, as you do, that mistakes and errors about Christ, like theirs, under the dispensation of the Holy Ghost, are mere human frailties, to be done away and all their consequences with them, in eternity. Our Bibles forbid this hope.

Having described the injuries done by me and other Orthodox ministers in dishonoring the Father, by 'misrepresentations of his glorious character, tending to detract from his glory and to elevate another above him,' you bring me in your strictures to the judgment bar, and suppose me to be found guilty. In accordance with what you here say, Dr Priestley says justly that if you are right, we are idolaters. While I was therefore anticipating your description of my doom, you placed me in heaven, and you afterward subscribed yourself my 'brother in Christ.' Did Jesus Christ treat unbelievers thus? He warns me of the consequences of unbelief and denounces the everlasting wrath of God upon me if I 'believe not.' Unless you echo those warnings, you are not his minister to my soul. If you tell me in a kind, extenuating way, that 'Christ will but wait for my freedom from the flesh to show me the truth which I have sought but not found,' notwithstanding the Bible and the promised Spirit are sufficient to guide every honest mind into all essential truth, I feel that you do not deal with me like Christ and his Apostles.

You did not, you could not, expostulate with me from your heart as being in fatal error. But you turned my own expostulation with you into a retort;—to which I make no objection;—but if you were sincere in all you said about our injuries of 'our heavenly Father,' it seemed to me that your pious feelings would have supplied you with an original remonstrance. You could not, however, be ignorant that we love the Father no less than you, and that we find in the Bible a proof of his love to us as much greater than any which you believe in, (I regret to say,) as the incarnate Word, 'whom God hath set forth to be a propitiation' is greater than the merely human messenger.

It is plain from your remarks that what you are led to call my 'affectionate expostulation' made in a 'spirit of love and candor,' is, nevertheless, in your view, 'infatuation;' concern for your future safety is affected pity and a disguised form of sectarian animosity, and is uttered because 'our feelings are hurt at the prevalence of views different from our own.' It might not avail any thing to assure you that such are not the motives which influence us. He that could deliberately speak to his fellow sinners going to the same judgment with him, in a wanton manner, or for invective, or from sectarian feelings, concerning their exposure to future woe, would manifest a most unhappy spirit. Neither is it 'a degree of infatuation' that should excite 'amazement' in you, when we speak to you 'in a tone of apparent sincerity and sadness' respecting the future. This may appear from the fact that we preach to those in our congregations who give no evidence of saving faith in the Lord Jesus Christ, as exposed to the wrath of God. We tell them that 'the Lord Jesus will be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that *obey not the Gospel* of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power.' We quote the following words as appropriate to their condition and prospects: 'If any man *love not* the Lord Jesus Christ let him be anathema maranatha.' These individuals, however, are moral and of correct deportment; they outwardly reverence the name and institutions of Christ; you would, perhaps, admit them as members in full communion to your Churches. Yet we preach to them as unbelievers and warn them that the consequences of unbelief await them in the world to come.

How can we think any better of those who denounce that way of salvation which we tell these beloved friends they must embrace or perish? Does the office of the ministry make your guilt the less? Is it any reason for believing that you who intelligently and from the heart oppose this salvation will not perish because you will be able to say 'Lord, Lord, have we not prophesied in thy name?'

Whatever views and feelings you may continue to entertain with regard to my Sermon, let me assure you that, the feelings and motives which suggested it and which now influence me in writing to you are not of a sectarian nature. In preaching to men about the loss of the soul, disappointment at the last day, the final separation of kindred and friends, everlasting banishment from God, the perfect and endless bliss of heaven, the endless and intolerable punishment of the wicked, we are made to feel that we ought not to keep silence through fear of being thought 'over confident' and obtrusive, while men around us are writing and preaching against that way of salvation which we regard as the true and only way. But let me say in conclusion, that, if it shall be my happiness to ensure an interest in that blood which is my only hope of escape from hell, amongst my chief pleasures in heaven would be a recognition of those to whom I have referred in my Sermon, and to see them surrounded by their people, and leading them, in contrast with their example and teachings here, to give the same 'blessing and honor and glory and power unto him that sitteth upon the throne, and unto the Lamb.'

Sincerely, your friend,

N. ADAMS.

Boston, May 19, 1841.

*** We have full reports of many of the excellent Addresses delivered during the week, and regret that we cannot find room for them in this number of the Register. They will appear in our future papers.

MARRIAGES.

In Berlin, 13th inst, by Rev. Robert Carver, Edward Hartshorn, M. D., to Lucy Elizabeth, daughter of the late Solomon Howe, Esq.

In Barre, 26th inst., Mr Moses Ruggles of Hardwick, to Miss Maria Robinson, daughter of Capt. Wm. Robinson, of B.

In Cambridge, on Thursday morning, 27th inst., by Rev. Wm. Newell, Wm. J. Whipple Esq., to Mrs Charlotte McLellan Lander.

DEATHS.

In this city, on the 15th ult, Alfred Andrews, youngest child of Mr Francis and Mrs Lamson Alger, three and a half months.

In Holliston, May 19th, Mrs Lydia Morse, wife of Oliver Morse late of Sturbridge Mass., aged 78.

In Wilton, N. H., on the 11 inst, very suddenly, Mrs Sarah, wife of Rev. Nath'l Whitman, aged 50, greatly beloved in life and deeply mourned in death.

VALUABLE UNITARIAN BOOKS, for Parish Libraries.

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MEDICAL WORKS.—For sale at TICKNOR'S corner of Washington and School streets, a complete assortment of Medical Books, among which the following late editions have lately been received.—United States Dispensatory—Marshall Hall's Practice, edited by Dr.'s Bigelow and Holmes—Paxton's Introduction to the Study of Human Anatomy, with illustrations and additions, by Winslow Lewis, Jr, M. D.—Library of Practical Medicine, containing diseases of the nervous system, diseases of the organs of respiration, digestive, urinary, and uterine organs, fevers, inflamations, cutaneous diseases, &c. &c.—Stoke's and Bell's Practice—Cooper's Surgical Dictionary—Billard on the Diseases of Infants—complete Works of John Hunter, in 4 vols., with a memoir of the author—Nistar's Anatomy, edited by Pancoast—Surgery—Paine's Medical and Physiological Commentaries—Dunglison's New Remedies—Hosack's Practice of Physic—Green on the Skin—Plumbe on the Skin—Robertson's Practical Treatise on the Teeth—Solly on the Human Brain—Jahr's Work on Homeopathy—Currie's Treatises on do—Lee on the Diseases of Women—Blake on Delirium Tremens—Dunglison's Medical Dictionary—Do. on Human Physiology, &c. &c.

N. B. All the late English Medical Works are received every month, and orders sent regularly per the steamers. m 29

VALUABLE THEOLOGICAL LIBRARY.—The Library of the late Rev. Wm. Bradford Homer, containing many valuable Works—amongst which are Jeremy Taylor's Life of Christ, folio; Chalmers's Works, 8vo; Dwight's Theology, 4 vols Robert Hall's Works, 3 vols; Hall's Contemplations, 8vo; Owen on the Hebrews, 4 vols; Cruden's Concordance, 8 vo; Paley's Works, 8 vo; Reid's Essay on the Human Mind; Calmet's Dictionary, 8vo; Stuart on Hebrews; Stuart on Romans.

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May 29, 1841.

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POETRY.

(From Sketches of Natural History; by Mary Howitt.)

THE LION.

Lion, thou art girt with might,
King by uncontested right;
Strength and majesty and pride
Are in thee personified!
Slavish doubt and timid fear
Never came thy spirit near;
What it is to fly or bow
To a mightier than thou,
Never has been known to thee,
Creature terrible and free!

Power the Mightiest, gave the Lion
Sinews like to bands of iron;
Gave him force which never failed;
Gave a heart that never quailed.
Triple-mailed coat of steel,
Plates of brass from head to heel,
Less defensive were in wearing
Than the Lion's heart of daring;
Nor could towers of strength impart
Trust like that which keeps his heart.

What are things to match with him?
Serpents old and strong and grim,
Seas upon a desert shore,
Mountain wildernesses hoar,
Night and storm and earthquakes dire,
Thawless frost and raging fire—
All that 's strong and stern and dark,
All that doth not miss its mark,
All that makes man's nature tremble,
Doth the desert-king resemble!
When he sends his roaring forth
Silence falls upon the earth;
For the creatures great and small
Know his terror-breathing call,
And as if by death pursued,
Leave to him a solitude.

Lion, thou art made to dwell
In hot lands intractable,
And thyself, the sun, the sand,
Are a tyrannous triple band;
Lion-king, and desert-throne,
All the region is thine own!

THE HUMMING-BIRD.

The Humming-bird! the Humming-bird,
So fairy like and bright;
It lives among the sunny flowers,
A creature of delight.

In the radiant Islands of the East
Where fragrant spices grow,
A thousand thousand Humming-birds
Go glancing to and fro!

There builds her nest, the Humming-bird
Within the ancient wood,
Her nest of silky cotton down,
And rears her tiny brood.

She hangs it to a slender twig,
Where waves it light and free,
As the Campanero tolls his song,
And rocks the mighty tree.

Thou happy, happy Humming-bird,
No winter round thee lowers,
Thou never saw'st a leafless tree,
Nor land without sweet flowers.

A reign of summer joyfulness
To thee for life is given;
Thy food the honey from the flower,
Thy drink, the dew from heaven!

Thou little shining creature,
God saved thee from the flood,
With the Eagle of the mountain land,
And the Tiger of the wood.

Who cared to save the Elephant,
He also cared for thee,
And gave those broad lands for thy home
Where grows the cedar tree.

MISCELLANEOUS.

DON'T BE AFRAID TO BE LAUGHED AT.

A CHAPTER FOR CHILDREN.

School was just out. A number of boys were to be seen scattered in groups near the door. 'Come, boys, let's have a game of marbles,' said Charles Edwards to those who were standing idle near him. 'Agreed! that's the best game we can have;—we must each put down two,' was their ready answer.

'Come, William, come play with us,' called out one of them to William Parker, who was standing at a little distance. 'You'll put down, won't you?' William's mother had told him that very morning, that she hoped he would never play marbles again. Perhaps she would not have thought about it, had not William, the afternoon before, brought home a bag full, that he had won. When he showed them to her, he told her how angry the boys became, from whom he had won them, and how they insisted that he did not play fair. His mother asked him if he never felt angry himself, when he was playing. After thinking a few minutes, he said, 'Yes, mother, sometimes I do. It is enough to make any body angry sometimes. Should not you think it was, mother,' added he, 'when we lose all our marbles, and when the others try to cheat?'

'I should think it would be a great temptation, my son, and therefore I hope you will not play again.'

The next morning, before he went to school, his mother repeated the same thing to him; for she was afraid that he might have forgotten it. 'Mind, William,' said she, 'and have nothing to do with marbles to-day.'

William remembered all this, when the boys asked him to play; so he said, 'No, I don't want to.'

It would have been well if he had told them plainly his reason; but he felt a little afraid to do this. He knew some would laugh at him, and he had a great dread of ridicule; so he only said, 'I don't want to.'

'I know the reason,' said Ned Roberts; 'he won a good many last night; and he's afraid to play, because he thinks he'll lose them.' 'That is not the reason,' said William, calmly. It was easy for him to command his temper, because he knew the other boys would not believe what Ned said. In fact they asked Ned if he was not ashamed to say so, when William had given him a fine piece of red twine for his top, that very afternoon. 'That is all the thanks any one gets for doing Ned a kindness,' said they. Ned was silent, and looked mortified; for he felt the reproof to be deserved.

'I can guess the reason,' said John Maxwell. 'I guess his mother won't let him play.' Instead of frankly owning the truth, William colored, and looked confused. The other boys saw this, and were determined that he should play with them yet. 'Just play one game with us! We won't ask you to play but *once*. What harm can there be in just rolling a marble? My mother lets *me* play.'

'Are you afraid of your mother?' said one. 'O, no, he's afraid of rolling a marble,' called out another. At this they all laughed. This last was more than William could bear. 'I am not afraid of playing,' said he in a decided tone. 'That's right,' said one of the boys; 'just put down two.' He felt in his pocket, then remembered he had left his bag at home. 'I have not any to play with. Who'll lend me some?' added he quickly; for he saw the boys looked as though they though he wanted to get off.

'I will, I will,' said several; 'how many do you want?' 'Twenty.' There was not one could lend so many, but, getting five from one, three from another, and six from a third, and so on, he soon completed his number. 'Let's put down five,' said he. They agreed.

William was a remarkably good player. But the first three or four times, he lost all he put down. He felt he was doing wrong, and could take no pleasure in it. But, remembering that he must pay for the borrowed marbles, he summoned up all his skill, and played with his usual success. He became excited, and interested.

He not only returned the twenty he had borrowed, but won twenty more.

It was now late, and the boys put up their marbles. There was scarcely one but felt dissatisfied either with himself or others. They either blamed themselves for being careless, and envied others, or declared there had not been fair play. William returned home with the same uneasy feelings with which he had commenced play. He felt he had done wrong, and he was unhappy. He thought of the marbles he had won, and wished he could return them. 'I'll never play again,' thought he to himself, 'though I won't tell mother this time, for it can't do any good now, and it will only make her sorry.'

As soon as he reached home, instead of going to look for his mother, as he generally did, to tell her what he had done at school, and how he had said his lessons, he went up into his own room, and, opening one of his drawers, took out his top. But he felt no pleasure with that. His top was his favorite plaything: he liked to spin that better than to play marbles; yet, now, it gave him no pleasure. He sat down on a chair near his bed-side, sad and unhappy. He thought of his mother—how kind she always was. He remembered how often she had told him, when he had done wrong to come and tell her the whole story.

When, however, he found himself alone with his mother, he found it harder to tell her what he wanted her to know than he had thought he should. But, making a great effort, 'Mother,' said he, in a sorrowful tone, 'I have done something very wrong this afternoon, and I am very sorry for it. I have been playing marbles, which you wished me not to do.' 'I am sorry, my son, you forgot so soon what I told you this morning,' said his mother, seriously, yet kindly, looking towards him. William, if he had been like some boys, might have let the matter rest here; but he knew that if he did, his mother would be deceived: so he said, 'I did not forget it, mother;' and then he told her the whole story.

Mrs Parker was surprised when she heard him say this; for William was seldom guilty of the sin of disobeying his mother. But she was willing to forgive him; for she saw that he was truly penitent. William sat quietly by her for some time: at last, 'Mother,' said he, after a silence of some minutes, 'I wish the boys would never laugh at me; I can't bear to be laughed at.'

'I am not at all surprised that you do not like to be laughed at,' replied his mother. 'There never was a person yet who did. But yet we ought always to be willing to do what we know is duty, in spite of the ridicule of the whole world. It requires a great effort, oftentimes, I know—a great deal of what is called *moral courage*, a term which you have often heard, and which means a readiness to do what we know is right, be the consequences what they may. This is a kind of courage that every body needs, and which you must take pains to cultivate. Many persons have a great deal of what may be called *physical* courage; that is, they are ready to brave almost any danger to their persons, but, at the same time, they will have the greatest fear of being laughed at. They are afraid to do even what they are positive they ought to do, if they think there is any danger that people will censure or ridicule them. But, now, I want you to rise above such feelings. Always be willing to do what is right, or refuse to do what is wrong, though every boy in school may laugh at you.'

Willian promised that he would try.

The next day, in recess, one of the boys came to William, and asked if he would play a game at marbles.

'No,' answered William, firmly, but, at the same time very pleasantly.

'Are you afraid to roll marbles?' asked Ned Roberts, in a sneering tone. 'You played yesterday, and you may as well play to-day.'

'I did wrong to play then,' said William. 'My mother is unwilling I should play, because she knows that I am apt to get out of temper; and so she wishes me to avoid the temptation. I will play any thing else you would like to have me.'

The boys looked at each other, but they said nothing, and no one seemed disposed to laugh. Their feeling was rather that of respect for William's frank behavior.

William found it much easier to act in this manner than he had supposed. He went on acquiring, by degrees, firmness and decision of character. Sometimes, it is true, he would find it very hard to do right; but whenever he thought of the marbles, there was little danger thot he would do wrong from fear of being laughed at.

DUELLING.

We find the following remarks in a review of Millingen's History of Duelling in the London Athenæum of May 1st, 1841. Are not the sentiments equally true and equally applicable to duelling as it exists in this country?

We shall not condescend to place in discussion the question whether duelling is, or is not, a necessary pillar of 'social order and civilized existence.' Those who are the staunchest supporters of the practice, admit that it is an evil only tolerable for its presumed advantages; and great and unquestionable, indeed, must those advantages be, which are to be purchased by the prostration of the educated intellect of the country before the tyranny of a prejudice, claiming to be blindly obeyed in the teeth of law and of religion, in spite of reason, and in defiance of conscience. That any such equivalent advantages really are obtained, or that society benefits in any degree by the code of Honor, can only be maintained by those, who will not use their eyes and ears; for it requires only to consult the every-day experience of life, to perceive, that so far from protecting the feeble and preventing breaches of the public peace, the practice of duelling forces the good and the honorable to a course abhorrent to their nature, and affords the vicious and the scoundrelly a convenient means of justifying their misdeeds.

We have no hesitation, then, in assuming, that society is deeply interested in abating the nuisance, and in eradicating the prejudice upon which it is established. It is not, however, our custom to repose too much confidence in the efficacy of moral preaching, nor to expect that man is to be talked out of his whims, by showing their absurdity. As long as it requires more courage to fly in the face of opinion, than to stand the chances of a shot, neither religion, nor reason, no, nor the instinct of self-preservation, will avail, to strengthen individual resistance against the imposition.

To wrestle effectually with the abuse, it must be studied in its occasional causes, and removed out of the hands of the professional moralist, into those of the man of facts. In other words, the first step towards the extirpation of the vice is to be taken through its statistics. Accurate tables of recontres, specifying the rank in life of the parties, the matter of provocation, and the result, would, we imagine, show, beyond contradiction, that the practice is a secondary phenomenon, closely dependent on errors and vices more deep-rooted and difficult to get rid of, than the practice itself. It seems, indeed, to be already felt by the better part of society, that between the character of a duellist, and that of a gentleman and a man of honor, the difference is wide. Accordingly, we apprehend, that a well-constructed table would show the preponderating majority of duelling cases to have arisen among those classes, in which education is scanty, and manners unrefined—the classes having to make good their questionable claims to gentility, and, at the same time, little accustomed to the restraints of a polished society.

Another result to be anticipated from statistics is, the prevalence of drunkenness as an occasional cause of duelling disputes: public opinion, indeed, already sees a close connexion between increasing temperance and a decreasing frequency of quarrels. After drunkenness, gambling must rank high as the occasion of fighting; and an intercourse with the depraved of the other sex, the frequenting of disreputable places of public resort, &c., enter largely into the history of duelling. To sum these up in one comprehensive formula, it may be presumed, that the great majority of duels arise among the idle and the dissipated—among those who associate, for the one purpose of getting rid of time, by the pursuit of profligate pleasures. Duelling, then, as a general proposition, is the vice of those who are steeped in all other vices; and, making a due allowance for the necessary exceptions, it is only part and parcel of a thorough demoralization. Powerful interests, indeed, must occasionally act upon strong passions, producing duels among men of better dispositions—of which political duels afford a pregnant instance; but even in these, the real causes of irritation are not often those which lie on the surface, being, for the most part, connected with personal and corrupt interests with electioneering rogueries, factious hostilities, and party disputes. Few political duels, we believe, arise out of quarrels that would bear a close scrutiny.

It is abundantly clear, if we are correct in these data, that the abuse of duels is not maintained by the healthy opinion of the public, but is a mere class prejudice, chiefly upheld and fostered by that part of society, which is, in the higher sense of the word, the least jealous of an honorable reputation—the least scrupulous in committing those offences against self-respect, the imputation of which it so murderously resents. The establishment of this truth would be a step towards the abolition of the practice; for, whenever it has been momentarily brought into evidence by a duel between notorious scamps, a temporary pause has been observed to follow, from a prevaleut dislike to the arena so disgraced.

Further than this, little is to be expected from direct attacks on the vice. It is by a general improvement of morals, and the diffusion among t the upper classes of that education of which they stand so much in need, (the education of the heart,) that the occasions of contention would be most effectually removed. Young men, at present, so frequently sent forth from our schools and universities, without either the habits or the acquirements necessary to qualify them for civilized pleasures, are, morally speaking, little better than the savage, to whom brandy and gunpowder are the two most estimable ingredients of life. Self-banished from female society, with undeveloped affections, ignorant of the arts, and incapable of literary enjoyments, they are driven upon those resources by which passion is unchained, and in which the pistol is the sole applicable arbitrator, when passion has provoked dispute. As long as vice is considered genteel, and ignorance is no disqualification for the best society, the race-course, the hazard-table, and the bottle will furnish their contingent of personal contentions. Were duelling confined to such cases, did it not occasionally bring misery beneath the domestic roof, by involving the good and the wise in its meshes, it would, perhaps, matter little that the prejudice held its course; but this is far from the truth. The most honorable and prudent are too often compelled to go out at the bidding of a fire-eater, because they dare not treat his insolence with the contempt he merits. The great object, then, for social energy and wisdom, is to improve the entire field of morality: there is little to be gained by partial attacks on individual errors, attacks which, commenced in fanaticism, ordinarily end in the grossest charlatanerie.

'The advantage that may arise from thus chronicling, in all their hideous details, such scenes of blood and turbulence, may be questionable, yet one result seems to be obvious: if the records of noble deeds are calculated to produce a praiseworthy emulation in youthful minds,—to inspire generous feeling and justifiable ambition,—may not the annals of what may be called honorable aberrations lead us to come to a just conclusion on a subject so long mooted and advocated (as we shall see in another part of this history) by as many eloquent men, as it has been condemned by others of an equally persuasive authority? It is no doubt true, that the perusal of the Newgate Calendar has seldom or never deterred a youthful tyro in guilt from the commission of further offences; but a relation of absurdities (for such must be considered the origin of most duels) is, perhaps, more likely to prove beneficial than tales of terror. Such is the force of prejudice, that ridicule is more dreaded than merited contumely. A man of the world prefers the charge of murder to the ignominious brand of cowardice.'

We doubt altogether the soundness of this inference; for, unfortunately, the ridicule of which men stand in fear, is not the ridicule of fact, but of public opinion; and we are firmly persuaded, that the morbid excitement kept up in ignorant minds by tales of blood and horror, is of too animal a nature, to be overcome by any rational considerations, that take the shape of an 'envoy to the reader.'

From a work professedly a compilation, it is difficult to make extracts, without falling into the tedium of a twice told tale. We shall, therefore, confine ourselves within the narrowest limits. The following passage, concerning the prevalence of duelling in America, contains some truth:—

'That duels should be frequent in a new settlement is naturally to be expected, more especially when the settlers are rude and uneducated; the distance between their dwellings, the wildness of the forest, and the difficulty, if not the impossibility, of having recourse to legal and competent judicial authorities to settle their endless diffe ences, must induce them to take the law into their own hands, and arrange matters with sword, pistol, rifle, or bowie-knife; or, if weapons were not at hand, by the most ferocious pugilistic contests, partaking of the savage yet honorable boxing of their fathers, and the ferocious refinement of their Indian neighbors. Thus, wherever a colonist *squatted*, he became the sole guardian and protector of his log-house and property. The influence of example, which the conduct of the upper classes exercise on the lower orders, is sometimes reversed, and the false notions of right and honor, entertained by the vulgar, are too frequently adopted by their superiors, who from political purposes are anxious to court that popularity which a display of what is misnamed courage is sure to obtain among a rude people. * * Fortunately, this absurd prejudice is gradually losing ground, although, if we may form an opinion by the public press, the bombastic style and the silly bragging of their writers will tend to retard most materially this desirable progress. * * With us the degradation of the husting is an occasional occurrence; in America every public man is hourly polling. There is a state of feverish anxiety perpetually raging, and duelling must be the inevitable result of such a fermentation, and will continue to prevail so long as brute force is considered a qualification. * *

'It is to be lamented that this recklessness of life, that prevails in the United States of America, should have extended its baneful influence over our West India colonies. Both the British and French creoles are hasty in the expression of their displeasure, and vindictive in seeking to avenge their real or supposed wrongs. This circumstance is perhaps to be attributed to the great mortality which afflicts these unhealthy regions, as the constant sight of death, and the insessant tolling of the passing bell, must in a great measure strip death of many of its terrors. It is also to be observed, that the creoles, who enjoy a short but a merry life, are much addicted to the pleasures of the table, and balls generally succeed the festival, when the passions, excited by previous stimulants, predispose to a captious and jealous susceptibility; and wine and women reign paramount in the assembly. To this circumstance may be superadded the constant dissensions in colonial politics.'

The statistics of duelling during the reign of George the Third are curious, and present an amount of fatal cases much higher than most persons will expect:—

'Such was the frequent occurrence of duels in this long reign, that one hundred and seventy-two were fought (in which three hundred and forty-four persons were concerned;) sixty-nine individuals were killed—in three of these fatal cases neither of the combatants survived; ninety-six were wounded, forty-eight of them desperately, and forty-eight slightly; while one hundred and seventy-nine escaped unhurt. From this statement it will be seen, that rather more than one-fifth of the combatants lost their lives, and that nearly one-half received the bullets of their antagonists. It also appears, that only eighteen trials took place; that six of the arraigned individuals were acquitted; seven found guilty of manslaughter, and three of murder—two of whom were executed and eight imprisoned during different periods.'

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The Academical Year commences the second Monday of September, and consists of four quarters, of eleven weeks each, unless the annual Thanksgiving divide the first and second quarter unequally.
The first three Vacations are one week each; the fourth, five weeks.
Board &c. for a year, $150 } Always
" one quarter, Winter or Spring, 50 } in
Summer or Fall, 45 } advance.
Tuition in the Primary, Middle and Classical department, $6, and $12, and $15 a quarter; $20, $45 and $55 a year, in advance.
Music, with use of Piano, $20 a quarter.
Painting in water Colors, $6 a quarter.
Drawing taught to all the School without additional charge, by the ordinary Teachers or by Mr VAUTIER, for $8 00.
Expense of Fuel arranged amongst the pupils.
The most approved Teachers in Music, Modern Languages, and other branches, according to the wants of the school, are employed; and competent Young Ladies assist in various branches.
A new house has just been completed, made expressly for the accommodation of about 20 pupils.
A few vacancies will be made in the family at the end of the present year.
A few pupils can be received into the family and school from Monday morning to Friday P. M., for $43 00 the quarter.
D. MACK, *Principal.*
Cambridge, July 1st, 1840. july 11

JENKS & PALMER, Publishers and Booksellers, 131 Washington street, Boston. Furnish Country Traders, Towns, School Committees and teachers on fair terms. J H JENKS.
june 6 G. W. PALMER.

BEAN'S ADVICE.—Clergymen and others will find this instructive and useful work, at the usual low price, at the Office of the Christian Register. m 1

R. E. DIXON, successor to GEO. H. GAY, Dentist Removed to No. 9 Winter Street. july 18

GREENWOOD'S HYMNS.
JENKS & PALMER have just published the thirtieth edition of 'A COLLECTION OF PSALMS AND HYMNS FOR CHRISTIAN WORSHIP,' by Rev. F. W. P. GREENWOOD.
This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.
The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis street Society (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr Channing;) Boston. Church of the Messiah New York (Rev. Dr Dewey;) Cambridge, East Cambridge, West Cambridge, Cambridge Port, Roxbury, Milton, Dorchester, Chelsea, Marshfield, Watertown, Brookfield, Brighton, Weston, Lowell, Lexington, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Ashby, Andover, Dover, Northboro', Bedford, Ipswich, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass. — Portsmouth, Walpole, N. H. — Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn. —Providence, Newport, R. I.—Brattleboro' Vt.—Richmond, Va.—Savannah, Geo.—Mobile, Ala.—Alton, Ill. —St. Louis, Mo.—Louisville, Ky.—and many other places in New England and the Southern and Western States.
The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington street (up stairs.) j 6

BOOT AND SHOE STORE.
THEO. H. BELL, 155 Washington street, opposite the Old South Church, has on hand and will keep constantly for sale an extensive and well selected assortment of BOOTS AND SHOES. Care will be taken to have them of the newest fashions, best materials, and at the LOWEST PRICES. Constant personal attention. Every favor gratefully acknowledged.
—Just received—
Ladies' Gaiter Boots—do French Slips and Ties
do Fine kid Slips and Ties
do Fawn and Bronze do do
do Morocco Ties—do Kid Village Lace
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Gentlemen's fine Calf Boots—do Goat and Seal do
do Calf high and low cut Shoes
do Gaiter Boots
Misses' Morocco, Kid and Leather Ties
Children's Morocco, Kid, and leather Boots and Shoes of different colors
Boys' Boots, Bootees and Shoes
And every other description of Boots and Shoes usually kept in a fashionable Boot and Shoe Store. Ladies' Kid Slips and Ties at 50 cents a pair. Persons in want of any article in the above line are requested to call before purchasing elsewhere. 2mis m 27

FENELON.—Selections from the Writings of Fenelon, with a memoir of his life by Mrs Follen. Fourth Edition enlarged. Just published and for sale by S. G. SIMPKINS 21 Tremont Row. may 1

AT REDUCED PRICES.
SELECTIONS from the Works of Jeremy Taylor, with some account of the Author and his writings.
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Select Sermons, by Hugh Latimer, with some account of the Author and his writings.
Eutopia and History of King Richard 3d, by Sir Thomas Moore, with some account of the Author and his writings.
Discourses on the offices and character of Jesus Christ, by H. Ware Jr. 2d edition.
Hints on Extemporaneous Preaching, by H. Ware Jr, 3d edition, enlarged.
An Apology for the Bible, in a series of letters, addressed to Thomas Paine, author of a book entitled 'The Age of Reason, part the second, being an investigation of true and fabulous Theology.' By R. Watson, D. D. F. R. S.
Dissertations and Discourses on the Spirit and Evidences of Christianity.
Meditations for the afflicted, sick and dying.
Biography of distinguished Reformers, and History of the Reformation in the 16th century from Rees' Cyclopedia.
The Nature and Design of a Christian Church, by the late Rev. Joseph Lathrop, D. D., 4th edition, with remarks on the Lord's Supper by another hand.
Maundrell's Journey from Aleppo to Jerusalem, A. D. 1697, to which is added an account of the author's journey to the banks of the Euphrates, at Beer, and the country of Mesopotamia. First American edition. For sale by SIMPKINS, Tremont Row. m 22

OLD SUNDAY SCHOOL DEPOSITORY,
124 Washington street.
BENJ. H. GREENE, 124 Washington street, corner of Water street, would invite the attention of all interested in Sunday Schools, to the following excellent list of Books for Libraries &c, most of which were selected by experienced Sunday School Teachers.
The series of Books which heads this list, and entitled 'The Sunday School Library,' is in course of publication, and is done up in the style of Harper's Boy's and Girl's Library. It is got up expressly to meet the wants of the Sunday Schools connected with Unitarian Churches, and meets with great approbation.
The Sunday School Library.
The following volumes are now published.
No. 1.—A Gift from my Teachers: designed to teach me how to become wise and good.
No. 2.—The Pathway of the Savior: designed for Sunday School Libraries, and Bible Classes. By a Friend of Children.
No. 3.—My Guiding Star: being a choice selection of Prose and Poetry, on Sacred Subjects.
No 4.—Sacred Allegories, translated from the German.
School Boy, School Girl, Caleb in Town, Caleb in the Country, Path of Peace, Jonas's Stories, Jonas a Judge } Abbot's.
Strive and Thrive, Sowing and Reaping, Who shall be Greatest, Hope on, Hope ever } Mary Howitt's
Week Day Religion, Young Man's Assistant, Young Lady's Aid, The Sunday School, Helps to Young Christians, Memoir of Bernard Whitman } Jason Whitman's

Child's Museum	Parley's Sun, Moon and Stars
Innocent Poetry	Pleasing Moralist
Early Rising	To the Children of Suffolk Street Chapel
Little Truths	The Annuallette
Rational Dame	Calender of Nature
Pleasing Moralist	Child's Museum
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Polar Scenes	Scripture Geography
Edward, the Sunday Scholar	Summer Day Book
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Holland's Elizabeth	
Leslie's Birth Day Stories	
Charlie's Discoveries	
Natural History Quadrupeds	
Abbot's Young Christian	Susan Elimaker
The Seasons	Procrastination
Jewish Wars	Ramble's Spain
Cedars of Lebanon	Ramble's England
The Girl's Book	Past Days
Greenwood's Sermons to Children	Elnathan
Casket of Gems	Grandfather's Chair
The Evergreen	Famous old People
Parley's Bible Stories	Boy's Talisman
Stories by Miss Sedgwick	Boy in Prison
Lives of Foreigners	Disobedient Children
	Hebrew Customs, &c. &c.

may 8

PICTORIAL WORKS.—The Pictorial Bible, 3 vols.
Pictorial History of Palestine, by the 'Editor of the Pictorial Bible,' 2 vols.
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Lothians Scripture Maps for Pocket Bibles. For sale by LITTLE & BROWN 112 Washington st. m 22

HISTORY OF THE COLONIZATION OF THE UNITED STATES.—by George Bancroft, abridged by the author, 2 vols. 16 mo.
Publisher's Notice.
The present abridgement made at our request is not designed as a full abstract of the larger work from which it is taken. Much has been omitted altogether—The object kept steadily in view, has been to give an authentic account of the colonization of the United States in a simple and continued narrative adapted to the young It is hoped the volume may in private engage attention and at school may serve as a class-book for reading, or as a manual for instruction in the early history of the country.
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Palestine or the Holy Land, by Rev. S. G. Bulfinch.
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Farr's Childs Duties and Devotions.
Greenwood's Sermons to Children.
Catechism of Natural Theology, by Rev. Dr Nichols.
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NEW MANUAL FOR SUNDAY SCHOOLS.—Scripture Truths in Questions and Answers, for the use of Sunday Schools and Families. 'Thy word is a lamp unto my feet, and a light unto my path.'
'This little manual is conceived on an excellent plan, and executed with ability. It forms a very valuable addition to our stock of Sunday School books, and will, we hope, be widely adopted. The author has thrown the book into the form of question and answer, the answer being for the most part in Scripture language; so that, while the child is receiving his religious instruction in a methodical manner, he is at the same time storing up in his memory the most pregnant passages of the Old and New Testaments.'—Christian Examiner.
Just published, and for sale by J. MUNROE & CO., 134 Washington street. a 24

THE BOOK OF MOTTOES, borne by nobility and gentry, public companies, cities, &c., with the English significations, bearers' names, titles, &c., and occasional notes and illustrations, selected from the Book of Family Crests and other sources. Received and for sale at TICKNOR'S. m 22

REPUBLICATION of the Foreign Quarterly Review.—Published this day and received at TICKNOR'S, corner of Washington and School streets, the Westminister Review, No, 69, for April, American edition, Vol. XI. No. 2. may 22

NEW BOOKS.—This day received and for sale at TICKNOR'S, corner of Washington and School streets.—The Nestorians, or the Lost Tribes, containing evidence of their identity, an account of their manners, customs and ceremonies, together with Sketches of Travel in Ancient Assyria, Media, and Mesopotamia, and Illustrations of Scripture Prophecy, by Asahel Grant, M. D.—1 vol, 12mo, cloth; map, &c.
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Mackenzie's Life of Paul Jones. m 22

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feb 6 istf

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It is his intention to have at all times a large assortment of the most desirable Goods, and for this end no exertions or expense have been spared.
He assures his patrons that they will always find at his Store, British Goods of the best manufacture, and (immediately upon the arrival of each Packet) the most beautiful articles for sale in Paris.
20 cases SILK GOODS, of beautiful styles, have been manufactured expressly for him, *all from Boiled Silk*, and a large part of them measuring *three-fourths of a yard wide*, viz:—

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Plain, Changeable, Brocade, Chinie, and all other new and unique styles of LARGE SILK SHAWLS.
In this advertisement no attempt has been made at an extended enumeration, but simply to notice a few articles differing in style or quality from those usually offered for sale.
Ladies and gentlemen are invited to call and examine one of the finest assortments ever exhibited in this city.
m 13

SPRING GOODS.—The subscribers are now receiving their supply of Spring Goods, which they respectfully invite the readers of this paper to examine, before purchasing. They will furnish Cloths, Cassimeres, Vestings, Tailors' Trimmings and Domestic Cottons, together with other Dry Goods in their line, at the very lowest cash prices. Their system (ONE PRICE) has obtained the confidence of customers, and enabled them, by the increase of their sales, to furnish goods at as low, or lower prices than any other store.
Purchasers may rely on the goods being of the best quality, and also that they adhere strictly to the ONE PRICE system. Those at a distance, who order by letter, are requested to be particular in their description of goods.
KIMBALL & PHELPS,
march 13 No. 28 Washington st.

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m 1 3t

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